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RUTGERS COLLEGE

150TH ANNIVERSARY

1766-1916

GIFT OF
Rutgers College



UNIV. OF
CALIFORNIA

UNIV. OF
CALIFORNIA

OLD QUEEN'S

RUTGERS COLLEGE

THE CELEBRATION

OF

THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF ITS FOUNDING

AS

QUEEN'S COLLEGE

1766-1916



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INTRODUCTION

The celebration of the one hundred and fiftieth anniversary of the granting of the Royal Charter in 1766 to Queen's College, now Rutgers College, was formally determined and arrangements for it were actually begun by the Board of Trustees in 1915 when they appointed Clarence Ward, Ph.D., Professor of Architecture, Chairman of a Celebration Committee to be organized by him.

He associated with him as members of that committee Professor Louis Bevier, Dean, Professor Ralph G. Wright, Associate Professor Edmond W. Billetdoux, and Librarian George A. Osborn; and this committee at once entered into consideration of the necessary arrangements for the occasion, having the President of the College, Dr. W. H. S. Demarest, in constant consultation with them and the Field Secretary of the Alumni Association, Mr. Earl R. Silvers, in constant cooperation.

Professor Ward, as chairman, exercised general oversight of all details, took under his individual direction all printing, and was in full and immediate charge of the pageant, which he personally prepared and directed. To Professor Bevier was given responsibility for the selection and securing of speakers and for drawing up the lists of institutions and societies to which invitations should be sent. Professor Billetdoux was placed in control of the issuing of all invitations and of the entire correspondence with institutions, delegates, and guests. To Professor Wright was given charge of all arrangements for hospitality and transportation, for dinners and luncheons. Mr. Osborn, with Mr. Silvers, secretary, and Mr. Ralph W. Voorhees, assistant secretary, took upon themselves all arrangements especially related to the alumni. Professor Walter T. Marvin was later designated to ar-

range for the reception of guests, Professor Richard Morris for their registration, and Professor Frederick C. Minkler for the transportation to and from the pageant.

The plans were so perfectly organized and the details so perfectly managed that the entire program was carried out with remarkable satisfaction and success at the appointed time.

The days chosen for the celebration were Friday, Saturday, and Sunday, October 13, 14, and 15, the exact date of the granting of the Charter, November 10, being considered too late for anticipating favorable weather conditions. Preceding the historical and academic exercises of these days, on Thursday, October 12, an educational conference was arranged, especially for the school officers and teachers of the State of New Jersey, and it became an important part of the Celebration exercises.

The citizens of New Brunswick, deeply interested in the Celebration, were enlisted to insure its success, especially giving their cordial cooperation in opening their homes to visitors, in placing private conveyances at College disposal, in participating in the pageant, and in composing the anniversary chorus. The local Board of Trade offered their service in any possible way and distributed College banners of their own design through the City. The officials of New Brunswick, the members of the City Commission and heads of departments, by special attention gave all appropriate facilities. The Pennsylvania Railroad most courteously arranged all desired special stops of trains and in other ways most carefully and generously served the College's comfort and convenience through the four days.

The undergraduates undertook large and indispensable service in many ways, not only by taking part in the pageant, but as well by placing their dormitory rooms at the disposal of guests and by acting as escorts from trains and to registration rooms, to lodgings, and at the places of meeting.

The property of the College received special appropriate care and some notable renovation. The most noteworthy change was in the Kirkpatrick Chapel, where inner partitions were removed and the entire interior made into one assembly room. This was rendered possible by a gift of $10,000 for the purpose made by Mr. William P. Hardenbergh, as a memorial to his great-great-grandfather, the first President of the College, and the work was carried out by Mr. Henry J. Hardenbergh, his brother, who originally designed the building, and who at this time added as further memorial to President Hardenbergh a large stained glass window in the chancel, "Christ, the Great Teacher."

The work of change and renovation could not be begun until August 12 and responsibility was laid upon the contractors for the most rapid construction consistent with first class workmanship. Remarkable skill, diligence, and personal interest shown by the contractors brought the work to completion in two months. The result is a Chapel even more attractive than before and providing an increase of nearly three hundred in seating capacity. Under the direction of Professor John C. Van Dyke, the portraits were hung in a more artistic way and in a way more consecutive historically. Two new portraits were added to the collection—one of the recent President of the College, Dr. Austin Scott, presented as a graduation gift by the class of 1916, and one of President Demarest, presented at the anniversary time by the alumni of the College. Two tablets also were erected on the interior wall of the Chapel, one in memory of Hendrick Fisher, a founder of the College with Dr. Hardenbergh and first President of its Board of Trustees, presented by the New Jersey Chapter of the Society of Colonial Wars, and one in honor of Rutgers men enlisted for the Union in the Civil War, presented by the class of 1880. A third tablet, in memory of President Philip Milledoler, the gift of his grandson, Mr. Gerard Beekman, has since been erected. The organ, given in memory of George Buckham, Esq.,

of the class of 1832, by his daughter, Mrs. William J. Wright, and built by the Ernest M. Skinner Organ Company of Boston at a cost of $10,000, was not completed at the anniversary time but has since been installed.

The photographs of the graduating classes which had been in the Chapel lecture room were hung in the Alumni and Faculty House, the reception room of which had been entirely refurnished. The President's office which had also been in the Chapel building was removed to the Queen's Building. Arrangements had been completed for the needed paving of two sides of the Queen's Campus, and for the removing of telephone poles between it and the Neilson Campus, but the work, not done at the time, was completed a little later.

A further change in the property marking the anniversary, to the great satisfaction of all, was the painting of the cupola and doors and window frames of old Queen's Building white. This change restored its early fashion, departed from more than fifty years ago, and greatly emphasized the Colonial character of the building and its beautiful proportions. Upon the outer wall was erected a tablet in honor of the Queen's College men who served in the Revolutionary War, the gift of the New Jersey Chapter of the Sons of the American Revolution. Within the building, the original Chapel room, used in later years for classroom purposes, was completely renovated and made the Fine Arts Room, the collections being disposed in it under direction of Professor Van Dyke on their removal from their room in the Chapel building in consequence of the renovation there.

In Van Nest Hall was the general registration bureau, in charge of Professor Richard Morris and his associates, and the bureau of information, under the supervision of Professors William H. Kirk and J. Volney Lewis; the Alumni and Faculty House was the registration bureau for alumni, in charge of Mr. Charles P. Wilber, '05, and his associates. The Engineering Building was the men's building, in charge of Professor A. A.



CHEVALIER VAN RAPPARD
GOVERNOR FIELDER PRESIDENT DEMAREST

Titsworth and his associates, where check rooms were provided and where the delegates from other institutions assumed their robes for the academic procession on Friday morning and where the Faculty similarly formed on Saturday morning. The Chemistry Building was made the women's building, with all similar facilities provided. The Library was made a reception room for delegates and visitors at all times, and the delegates formed in academic procession there on Saturday morning with the Trustees and the candidates for honorary degrees. The Fine Arts Room in the Queen's Building became the robing room for the Faculty forming in academic procession on Friday morning. In the Physics Lecture Room of Geological Hall at the same time the Trustees held their brief meeting and put on their academic robes. The Chapel was made the assembly room of Trustees and delegates on Friday morning, and was the starting point of the academic procession.

The John Howard Ford Dormitory was entirely given to delegates and other guests, the students having vacated their rooms and finding temporary quarters in Winants Hall or in fraternity and club houses, which also afforded accommodations to many visiting alumni members. The Theological Seminary also courteously placed its gymnasium at the disposal of the College for dormitory use and many students were thus provided for.

The Robert F. Ballantine Gymnasium was entirely set apart for the dinners and luncheons which were managed there by the caterer with great skill and efficiency.

All of the collections of the College, including among others the scientific collections in Geological Hall Museum, in New Jersey Hall, and in the Entomological Building, the fine arts collection in the Queen's Building, and the athletic collections in the Gymnasium, were open to visitors. Of especial interest was the collection of portraits in the Chapel and the historical collection in the Library, which was arranged in special and advantageous way, including manuscripts, publications, prints, photographs, and various relics related to the early history of

the College. Some valuable gifts were added at the time. Articles of historical interest were loaned to the collection for the days of the Celebration. The collection remained a special exhibit for two weeks after the Celebration, together with greetings from colleges and universities and photographs and other items related to the Celebration itself.

The weather during the four days was favorable save on Friday afternoon when slight rain lessened a little the effectiveness of the pageant, not, however, preventing or interrupting it. At its close the storm increased, considerably affecting the attendance of guests at the reception given by Mr. James Neilson at "Woodlawn."

The visitors coming for the Educational Conference came very generally for the day only, arriving by morning trains and leaving by late afternoon trains. Approximately three hundred were in attendance, and the two sessions commanded great interest. Delegates, visitors, and alumni began to arrive on Thursday and many gathered with the Faculty at an informal reception at the President's house. Arrivals continued during Friday and the maximum number was in attendance on Saturday. About two hundred delegates, representing about one hundred and fifty institutions of higher learning, were present at one or the other formal academic function. Alumni were registered to the number of nine hundred, and more than one thousand were present for a part or for the whole of the Celebration. Visitors from the City and from elsewhere, several thousand in all, formed a great assembly at the pageant on Friday afternoon and at the football game on Saturday afternoon. By Sunday morning most of the delegates, out of town visitors, and alumni had departed; the large congregation at the anniversary sermon service was chiefly composed of those in close affiliation with the College. These with many fellow townsmen filled the old First Church to overflowing at the musical thanksgiving service which in the afternoon brought the Celebration to a splendid conclusion.

FRIDAY
OCTOBER THIRTEENTH

COMMEMORATION EXERCISES AND HISTORICAL ADDRESS

First Reformed Church, 10:30 A. M.

The formal celebration, following upon the Educational Conference[1] of the preceding day, began on Friday, October 13th. The academic procession formed at 10 A. M. The Trustees and the delegates from other institutions assembled in the Chapel; the Faculty, Judges of the New Jersey Courts, Commissioners of the City of New Brunswick and other guests, not delegates, and the honorary graduates assembled in the Queen's Building. The alumni formed on the Queen's Campus and the undergraduates formed with the College battalion on the Neilson Campus.

The battalion, followed by the other students, freshmen first and seniors last, marched through the Queen's Campus past the Chapel; the alumni, in order from latest graduation to earliest graduation, marched past the Chapel into line; the honorary graduates and guests and Faculty followed; and the delegates and Trustees passed out of the Chapel at the end of the procession, President Demarest and Governor Fielder being last. Led by the band and by the Chief Marshal, Professor Ward, the procession moved, two by two, each division led by its marshal, through George Street, Paterson Street, and Neilson Street, lined with spectators, to the old Dutch Reformed Church.

When the head of procession reached the church it stopped, the line was divided, division after division, by its marshal, until the Chief Marshal, passing back through the centre, reached the President of the College and the Governor; he then returned, followed by them, and the procession, thus reversing itself, passed into the church in order of academic and graduation precedence. The

[1] The program of the Educational Conference begins on page 209.

procession filled the body of the church and the galleries. Seats at the sides of the church had been reserved for the most immediate friends of the College and were filled. Few of the undergraduates or general visitors were able to secure place. All remained standing until the last of the procession had entered the church.

The President of the College, the Governor of the State, Chevalier W. L. F. C. van Rappard, Minister from the Netherlands, President Ame Vennema of Hope College, the Rev. John W. Beardslee, D.D., LL.D., of the class of 1860, and the Rev. Henry E. Cobb, D.D., of the class of 1884, were on the platform. The exercises were of great interest and were carried out with great spirit. The singing of the hymns was stirring in the extreme and the speakers were enthusiastically received by the audience.

COMMEMORATION EXERCISES

Governor FIELDER: The invocation will be offered by the Reverend John W. Beardslee, of the class of 1860.

Invocation

Rev. JOHN W. BEARDSLEE, Class of 1860

Almighty God, our Heavenly Father, we have met together this morning in Thy name to render thanks and praise to Thee for the great blessings Thou hast granted unto us. We pray Thou wilt help us to come with the right spirit, remembering that every good and perfect gift comes from Thee. And as we speak of all Thy goodness to us we pray, O God, that we may have grace given to us to use the blessings unto Thy glory and unto the good of those about us.

As we are assembled here this morning our hearts go back through the years that have passed, and we remember what our fathers have done with faith and love, looking unto Thee because Thou hast promised a blessing. We thank Thee that all down the history of those years we can see how Thy guiding hand has been upon us as an institution of learning. We thank Thee for the grad-

ual development of its resources and for the Institution as a working force in the world. We rejoice this morning as we think of how many men have gone forth from its walls to do good service to God and to their fellow men. We pray, as we are sitting here this morning, we pray Thee we may have grace given unto us that we may appreciate the great responsibilities that come upon us because of this record of the past. Forbid that we should come here rejoicing in what we have attained through Thy grace and blessing, and failing to look forward to the greater things which are for us to do in the future.

Lift up our minds, enlarge, we pray Thee, our understanding of Thy work in the world. May we go forth in Thy name and do greater deeds than our fathers have done. We pray that Thou wilt bless all that may be done this day and during these exercises, and that as we go back to our homes and to our fields of labor we may have and we may carry with us higher aspirations and truer visions of the Kingdom of God in the world and a deeper sense of our obligation to do good unto each man as we have opportunity. So may the lessons of Thy providence quicken our faith and may we be consecrated in the good work and word whereby Thy name may be glorified and those about us may be brought up into a higher and better life.

Bless this College in all its work, and we pray that it may ever cherish the motives which directed its founders and which have inspired the men who have brought it to this point.

Hear our prayer, O God; command Thy blessing in the years to come as Thou hast done in the past; and so may the progress of the Institution carry greater light and greater inspiration to men everywhere; and as they go forth all over the earth we pray that they may carry with them the Gospel of Jesus, which underlies all our prosperity. We ask it in the name of Jesus Christ, our Saviour. Amen.

Governor FIELDER: Let us all join in singing the hymn: "A Mighty Fortress is our God."

EIN' FESTE BURG

A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing;
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He!
Lord Sabaoth, His name,
From age to age the same;
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim—
We tremble not for him;
His rage we can endure;
For lo, his doom is sure;
One little word shall fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours,
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still;
His kingdom is forever.

Martin Luther 1529; Tr. by Frederick Henry Hodge 1852.



ACADEMIC PROCESSION, FRIDAY

PRESIDENT DEMAREST
GOVERNOR FIELDER

CHEVALIER VAN RAPPARD
REV. DR. BEARDSLEE

PRESIDENT VANNEMA
REV. DR. COBB

ADDRESS

JAMES F. FIELDER, LL.D.
Governor of the State of New Jersey

It is peculiarly fitting and proper that in these interesting exercises commemorating the one hundred and fiftieth anniversary of the founding of old Queen's College the State of New Jersey should be officially represented, and I count myself fortunate and honored that at this moment I happen to be the Governor and therefore entitled to speak for the State. We who belong to New Jersey by birth and for whom the State holds all the affection that attaches to the home land are especially proud of this old College that for a century and a half has been one of the State's noted landmarks.

Those sturdy ancestors of ours, intent upon establishing a permanent home in the new country to which they had come, understood well that the structure of a successful civilization must be builded upon religion and education; and so, from the earliest times, the church and the schoolhouse were linked together and the pastor of the one was frequently the schoolmaster of the other. It was therefore only natural that the movement for the establishment of colleges in the Province of New Jersey should be led by the clergy, and so through the efforts of the Presbyterian Church, Princeton College was founded, and shortly thereafter the Reformed Dutch Church, through the Governor of the Province, obtained a royal charter from King George the Third, in 1766, and brought into existence old Queen's College.

Mutterings of the dreadful days to come were already in the air. The stirring days that preceded the final break with the mother country were almost upon the founders of the College, but the desire to establish a theological seminary and an institution for higher education was so deeply imbedded in their hearts that they were in no degree dismayed. Scarcely had the College

been established, however, when the Revolutionary War broke in all its fury, calling faculty, scholars, and founders to bear their part in the great struggle for the independence of the Colonies. Through the vicissitudes of war and the embarrassment of financial troubles the College bravely struggled, the loyalty, faith, and efforts of her supporters never failing, until she finally emerged from the trials that beset her and proceeded on her way toward the success she has since achieved.

In 1825 application was made to the State for leave to change her corporate title, which request was promptly granted, and from thenceforth, in honor of her warm friend and patron, Col. Henry Rutgers, she has been legally known by the corporate title "The Trustees of Rutgers College in New Jersey." It must have been prior to that date, for I find no record subsequent to that time, that the interests of the College and the State first became closely united, through the designation of the Governor, the Chief Justice of the Supreme Court, and the Attorney-General as ex officio members of the Board of Trustees. This relation has continued to this time, and while the multitude of other duties has prevented me from performing the duties of the honorable office of trustee of this great College as I would wish, I have greatly enjoyed the several times I have been here and I have learned to appreciate the advantages of the close ties existing between the State and the College.

From time to time it became apparent that much closer connection with the College would be of benefit to our citizens and this has been accomplished through various acts of the Legislature, the earliest passed in 1864, whereby the State designated Rutgers College as the State College and adopted it as part of its school system, providing free scholarships therein and making provision for its support out of State funds. This closer union has proved of great advantage to many a deserving youth of the State whose family financial conditions could not provide a college education, but who, through the co-

operation of the College and the State, have been enabled to pass through these halls. Many of them have taken prominent positions in the business and civic life of this country, which otherwise might not have been theirs.

Agriculture is the fundamental industry of the world. Through wise and liberal appropriations the State has encouraged and assisted the agricultural department of the College and has helped to make it notable for its thorough and efficient courses of instruction. The great popularity and value of these courses is attested by the increasing number of scholars in attendance each year, and through the knowledge of scientific and intensive farming thus disseminated, the State has greatly increased in agricultural wealth.

Would the occasion permit, I might at greater length point out the advantages accruing through the union between the State and the College, but it is sufficient now to say that the relation is permanent and to the lasting benefit of our citizens.

May I express to the President of the College my appreciation of his efforts which are so largely responsible for the cordial understanding which exists between the State officials and his Board of Trustees; and may I congratulate him, the Trustees, and the Faculty upon the position Rutgers has attained among the colleges of our country; and may I give voice to the hope, which I know is in the heart of her sons and in the heart of every true Jerseyman, that this, our College, shall continue to grow and prosper as a force for the higher education of our people.

Governor FIELDER: May I now present the President, Dr. William H. S. Demarest, who will deliver the historical address.

HISTORICAL ADDRESS

W. H. S. DEMAREST, D.D., LL.D.
President of Rutgers College

It is fitting that we gather in this house of God to honor the College now one hundred and fifty years old. Nearly three centuries ago the first minister came from the Netherlands to New Amsterdam, and the first schoolmaster. Two centuries ago this church was organized in this new Dutch settlement. One century ago this house was built. Midway between the organizing of this communion and the erecting of this house, the College was founded, with the minister and the elder of this church counted among the living stones of its foundation. Here in the day of the College's birth, John Leydt preached the word and urged the start of a training school for the elect young men of his blood and faith; and Hendrick Fisher, ruling elder, high in the councils of the Province, spared no toil that the College movement prosper. Jacob Rutsen Hardenbergh, minister of this church, was first President of the College. Ira Condict, minister of this church, presided over it when its present oldest edifice was built in 1809. The churchyard here, a step from where we sit, is the resting place of many men who served the College in their day: Hardenbergh, Condict, Livingston, Frelinghuysen, Presidents; De Witt, Ludlow, Van Vranken, Schureman, Woodhull, Cannon, Professors.

The people of the Netherlands, sturdy in the Reformation faith, were, as we well know, likewise pledged to the cause of sound and broad education. Their universities and common schools in the earlier days of the modern times bear witness to their zeal for the higher learning and for the common intelligence. The families from that fatherland, coming from such tradition, did not come for the sake of their religion or for the sake of freedom in thought or conscience. Nor did they come

in flight from poverty to find a chance to make at least a living. They came bringing their freedom and, well to do, to make investment of themselves and their possessions in a new land which promised rare opportunity for worldly welfare. There were churches soon and ministers here and there in New Amsterdam, Brooklyn, Fort Orange, Kingston, Bergen, in the midyears of the seventeenth century. And ancient schools there were, in New Amsterdam and Bergen and the other centers of the farming and trading life. The missionary Bertholf, only Dutch minister in New Jersey until 1709, made his missionary journeys up and down these valleys of the Raritan, the Hackensack, the Passaic, moving the people to build into a church life the faith they held. And then these churches in the provinces of New York and New Jersey were much without the needed ministry. The ministers, it was thought, must come from the fatherland. Whence, otherwise, in the earliest days could they come, trained to their work and speaking a language understood? Even later on, when men trained in theology might be found on this side the water and when the English tongue had begun its conquest over the Dutch, whence could the needed soundness of the faith and excellence of discipline come save from the old and well-tried schools? Perhaps it was the ministers themselves rather than the congregations that insisted on this Holland education and ordination. Among them leaders must arise, who, alive to the needs of the churches and to the trouble and expense of education abroad, would give themselves to the making of an American church and of home institutions of sacred and secular learning.

In 1719 Theodorus Jacobus Frelinghuysen came from the old country and took upon himself the charge of all the churches in this Raritan Valley, in what are now the counties of Somerset and Middlesex; and with him was Jacobus Schureman, the schoolmaster. The church of this immediate vicinity was three miles west of this spot, Three Mile Run. There was his home, and there he was

buried. His labors in this widespreading parish began a new era in its life. He was an evangelist of rare spiritual power. With Tennent and Whitefield he was a fellow spirit and he played his part in the Great Awakening at its crest, in the fourth decade of the century. He was the progressive of his church and time. In 1738 he and some men of like mind with him held first formal conference looking to some freedom from old Amsterdam; and three years later an organization was formed, owning still allegiance to the Church abroad, but undertaking some free privilege. Here and there a young man was taught in the home of some minister and in due time ordained by a circle of the ministers assuming that right. In challenge of this hint of independence, ministers and elders more conservative formed their rival conference, and a sharp controversy lasting almost a generation was born.

It was natural that the men of American ideals should grow steadily in zeal for an academy, a university of their own. Nor was it an instant and sure conclusion that Amsterdam herself would disapprove of this; it is worth while to propose it there and even to think of gaining rich support in Holland. Indeed on this point as well as on that of church authority it would seem as if the fathers in the old world were less anxious about their prerogatives in the new world than were their zealous sons established here. And again it is a strange twist of view, but aptly born perhaps of ruffled feelings, that the champions of the old world rule became the advocates of other connection in this land as against the zeal for a foundation of their own. For we have reached the time when colleges were founded by others close at hand: Princeton, then known as the College of New Jersey, in 1746, with the question pending between 1750 and 1752 whether it should be at New Brunswick or Princeton; Columbia, then Kings, in 1754. Young men would go to one or to the other, or to Yale or to Pennsylvania perhaps, and there was fair chance to argue that the sons

of the Hollanders needed at least no academic institution of their own, only the chair of theology attached with an existing college, primarily Kings or perhaps Princeton.

It was a son of the first Frelinghuysen who called the independent party to action. One son, John, was in the parsonage at Raritan, now Somerville, serving churches that his father had served before him. There in a room set apart one young man or another was being taught language and theology. One son, Theodorus, was minister at Albany, in the old Fort Orange Church. He it was—and we are reminded that we are thinking of a people and a question not confined to this valley or this Province but belonging to the Province of New York as well—he it was who, after a journey on horseback in the dead of winter through the Hudson Valley declaring his cause and gathering strength from the ministers and parishes, called ministers and elders to meet at New York City "to deal with our church affairs, as well as an Academy where our youth who are devoted to study may receive instruction." Assembled in such convention May 27, 1755, from a score of places, the churches of the Hudson, and as far as Schenectady, of Long Island and Staten Island, of northern and central New Jersey, and of the Delaware—over thirty men in all—they approved the proposed academy and a plan of contributions and appointed Mr. Frelinghuysen delegate to proceed to Holland in this behalf, giving him a high commission in sonorous Latin: "Therefore we * * * do resolve in these present critical times to strive with all our energy, and in the fear of God, to plant a university or seminary for young men destined for study in the learned languages and in the liberal arts, and who are to be instructed in the philosophical sciences; also, that it may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office." From the day of that deliverance the founding of the College was never in

doubt. But it was not to come without hardness and delay. The church at Albany was unwilling to let its minister leave it for the long absence and the other task. The opposition was sharp, especially from the minister in New York. In Amsterdam little sympathy was shown. After four years of perplexity and of impatient waiting, the delegate to Holland took his departure, writing his wife as he starts a letter telling rare affection and compelling conscience in the journey before him. It was an ill-starred journey after all. We know little of it, but plainly he had no very great success; and, journeying home, approaching New York, by some mischance he was lost from the vessel, drowned in the waters of the harbor. He had given his life to the cause. John Frelinghuysen too, at Raritan, had finished his work. In his parsonage, pastor of his church, was Jacob Rutsen Hardenbergh, from the Hardenbergh Patent near Kingston on the Hudson, a young man who had studied with him and who married his widow, the famous Dinah van Bergh, the Juffrow Hardenbergh. He was a patriot, a statesman, a man of spirit and faith. The college enterprise fell into strong hands when it came to him; and John Leydt at New Brunswick was no whit behind him. And northward at Tappan was Domine Samuel Verbrycke, with whom attaches, as it happens, the first reference we have to the charter effort itself. In a letter of early 1762 it is said this minister "had engaged, with other ministers * * * to obtain from the Governor of New Jersey a Charter for the erection of an academy in that province" "and, when refused by one governor, sought it from his successors." In 1763 Hardenbergh went to Holland where, a letter runs, "he has already begun to gather in the moneys secured by Rev. Frelinghuysen." In 1764 he himself writes "that two governors have refused their request, they mean to try it with the third." Their persistence then is crowned with success, for on November 10, 1766, the charter of Queen's College was granted by George the Third, in answer to petition of his loving subjects of the Church of the Netherlands.

No copy of this charter is, so far as we know, in existence. Its contents may be surely known, almost with completeness, from the second charter, granted in 1770, a copy of which printed in that year is in the College's possession. It begins: "George the Third by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc." It grants "that there be a college, called Queen's College, erected in our said Province of New Jersey." It declares the object of the College: "for the education of youth in the learned languages, liberal and useful arts and sciences, and especially in divinity, preparing them for the ministry and for other good offices." The charter lays no church requirement on members of the Board of Trustees or of the Faculty any more than on the students. This one thing is required, that the Trustees in electing a President of the College shall always choose a "member of the Dutch Reformed Church aforesaid." It provided for a professor of divinity. It required that there should be "at least one professor, or teacher, well versed in the English language." It directed that the Board of Trustees should consist of forty-one members, four of them (later three) officers of the Province (later the State) of New Jersey, including the Governor, who should be ex officio president of the Board when present at its meetings.

A call for a meeting of the Trustees was issued, which rehearsed the securing of the charter, the list of those constituted by it the original Board of Trustees and summoned the members to assemble at the "County House at Hackensack Town" on the second Tuesday of May, 1767. Among these Trustees—and those named in the charter of 1770 differed in only one or two particulars —were Philip Livingston, Colonel Hardenbergh, and his son the minister, Sir William Johnson, a Hasbrouck, Hoffman, Brinckerhoff, Vrooman, Ten Eyck, Schenck, Zabriskie, Du Bois, Philip French, and Hendrick Fisher, apparently the first president of the Board in the absence

of the governor. Meetings were thenceforth called twice a year, in May and October: they were held sometimes in New Brunswick, sometimes elsewhere, usually at the public house. The College did not start at once. Probably lack of resources was the chief reason, but lack of agreement as to its location may have had something to do with it. There evidently was much rivalry. There is some reason to think that Domine Frelinghuysen of Albany, ten years before, had his mind on an academy there as the good foundation. Domine Goetschius, it was now said, had established an academy at Hackensack as a good prelude to the College going there. Domine Verbrycke at Tappan was equally alert in his locality. And here at New Brunswick (where Jacobus Schureman probably had taught in the very early days) there was founded a school perhaps as early as 1762, certainly before 1770, which, preceding the College in actual work, has continued until now, with virtually unbroken record, the Grammar School of the College.

A meeting held at Hackensack, May 7, 1771, decided that the College should be planted at New Brunswick. Hackensack lost the prize for which it urgently strove by the close vote of ten to seven. The reason stated for the choice was the larger financial offer of New Brunswick. A fact also in point, no doubt, was the large influence of Domine Hardenbergh and Hendrick Fisher. One thing suggested as also bearing upon it was the nearer vicinity of the German churches of Pennsylvania, at that time quite united with the Dutch, from which students might be expected. The town was at that time still very small, of course. Some English settlers were here early, and the ferry over the Raritan on the high road from New York to Philadelphia made it familiar in the Colonial life. The Dutch settlers came from Albany, giving that name to the street where they lived; and at the accession of the House of Brunswick the growing town received its present name. It had formed its city government in 1734, one of the earliest cities in all the

colonies. The Swedish traveller, Peter Kalm, in his accounts of American travel, speaks of the city as it was when he visited it in 1748; and in his "Travels in America," 1759-60, Rev. Andrew Barney describes it: "A small town of about 100 houses, situated upon Raritan River, where there are also very neat barracks for 300 men, a church, and a Presbyterian meeting house. It is celebrated for the number of its beauties and indeed at this place and Philadelphia were the handsomest women that I saw in America. At a small distance from the town is a copper mine, belonging to a Mr. French (I was told a pretty good one)." This mine was partly on the present Neilson Campus.

When once the place had been determined, the start of college work did not delay. The second Tuesday of November of that year, 1771, five years perhaps to a day after the granting of the first charter, Queen's College opened its doors.

The Trustees in announcing the College say that they have appointed Mr. Frederick Frelinghuysen as the tutor who is to instruct the students in order to prepare them for the usual degrees and is also to teach the English language grammatically. They add: "It is supposed that the character of the gentleman appointed tutor is become so well known by discovering his scholarly genius in the course of his studies at Nassau Hall (where he had a liberal education) that it needs no further recommendation from us."

They also say that the Reverend Messrs. Light, Hardenbergh, and Van Harlingen are to take the government and direction of the College, with the tutor aforesaid, until a well qualified President can be procured. "The public," they say, "may depend upon finding good and sufficient board at private houses and as cheap (if not cheaper) than at any other place where colleges are located. As said College is calculated to promote learning in general for the good of the community therefore the general students may be expected to be treated with

becoming candour without any discrimination with respect to their religious sentiments." Six months later the tutor himself advertises that the College was actually started at the appointed time. He adds: "Any parents or guardians who may be inclined to send their children to this institution may depend upon having them instructed with the greatest care and diligence." "The strictest regard will be paid to their moral conduct and, in a word, to everything which may tend to render them a pleasure to their friends and an ornament to their species. Also to obviate the objection of some to sending their children, on account of their small proficiency in English, a proper person has been provided who attends at the Grammar School an hour a day and teaches reading, writing, and arithmetic with becoming accuracy. It is hoped that the above considerations, together with the healthy and convenient situation of the place, on a pleasant and navigable river in the midst of a plentiful country, the reasonableness of the inhabitants and the price of board and the easy access from all places, either by land or water, will be estimated by the considerate public as a sufficient recommendation of this infant College which (as it is erected upon so catholic a plan) will undoubtedly prove advantageous to our new American country by assisting its sister seminaries to cultivate truth, piety, learning, and liberty." Mr. Frelinghuysen was the son of the Rev. John Frelinghuysen, the stepson of Rev. Jacob Rutsen Hardenbergh. He had been graduated from Princeton in 1770, and began work as tutor of Queen's College when less than nineteen years of age. No doubt he began the work well, but it does not appear that he continued long in charge of it; as he himself said, he had learned patriotism as well as Greek at the feet of Witherspoon, and he was soon busy at the bringing forth of the new nation, serving with distinction on the field and in council. He became a Colonel of militia and after the war Brigadier General. He was eminent in the profession of law. He was a member of

the Provincial Congress, the Continental Congress, and the Committee of Safety, and was a United States Senator. In private life he was held in singularly high esteem and his death, on his fifty-first birthday, seemed sadly premature. With him in the college work soon after its start was John Taylor, his classmate at Princeton. Perhaps he had been in charge of the school at first. He too became a Colonel in the patriot army and was as well a trusted counsellor in general affairs. He remained in charge of the College when Frelinghuysen withdrew. He left his students from time to time, in the exigencies of war, but apparently did not, for a long time, surrender his responsibility for them. Meantime the Trustees were looking for a president. No doubt Dr. Hardenbergh was informally or temporarily in that position but the Trustees, he guiding them no doubt, wrote to Amsterdam for advice as to some one who might come over to fill the office and at the same time be professor of divinity. The Church approving this, the qualifications which they present as appropriate, in a letter of 1772, indicate that Trustees were perhaps more exacting in those days than they are now: 1. He is to teach theology; 2. He is to teach the languages, through tutors; 3. On the Lord's Day he will have to do more or less of the work of a minister; 4. He must be a man of tried piety; 5. He must be attached to the constitution of the Netherland Church; 6. A man of thorough learning; 7. Well natured; 8. Free and friendly in conversation; 9. Master of the English language, though he may dictate in Latin; finally, he should be pleased to dictate on Marks Medulla. Who is sufficient for these things! No wonder there was no president secured from Holland and no president for a dozen years from anywhere; and, more, the chair of theology even then was not filled. The Dutch Reformed Church, having in its wisdom decided to found its own professorship in 1774, after delay due to the war, filled it in 1784 by the choice of the Rev. Dr. John Henry Livingston, a choice which was the origin of the Theo-

logical Seminary, the oldest in the land, which removed to New Brunswick in the person of Dr. Livingston, in 1810. So it was that, at the very beginning, the College and the Church failed to enter into the union which had been contemplated through all the years preceding.

The college work was housed in the building at the corner of what are now Albany and Neilson Streets, later owned by Dr. Hardenbergh and on the site later for many years and until now occupied by a hotel, the northeast corner of the streets. The work was at times removed from New Brunswick in the circumstances of war, for New Brunswick was in the pathway of the armies. The British were in the city at different times. They occupied it in large force from December, 1776, to June, 1777, while Washington watched them from his camp at Middlebrook, a few miles away, where he and Dr. Hardenbergh became familiar friends. Just above the river, just beyond the College on what is now the college park, Alexander Hamilton planted his small battery to arrest, if he might, the crossing of the British into the town. Maps recently drawn from long time hiding places show just where the British regiment encamped. One regiment was on the seminary hill and northward, and a Hessian battalion was stretched on what is now the college campus itself, crossing Hamilton Street from Bleecker Place to where old Queen's building now stands. The College was transferred at one time, and perhaps more than once, to Hillsboro, now Millstone, where the old Van Harlingen home which housed it still stands at the end of the road which winds down to the bridge. At other time it was transferred to what was then called North Branch, at the forks of the north and south branches of the Raritan, where its students were gathered in the church at the fork of the road (long since disappeared, and replaced by the church at Readington) or in the Vosseler house nearby. Some knowledge of those early college days comes to us from the John Bogart letters discovered not long ago, letters written by

John Taylor, early tutor, and by students of Queen's College to John Bogart, student and graduate, and others written by Bogart himself. He was graduated in 1778. For a time prior to that apparently he was in charge of the Grammar School, removed to Raritan, and on occasion John Taylor left the college students at North Branch in his charge.

On July 2, 1779, John Taylor writes to John Bogart: "In consequence of a letter from Eliz: Town I am under the necessity of going off to-morrow morning to take command at that Post. As Tutor of Queen's College and Lt. Colonel of the State Regiment I desire that you will parade next Monday morning at the N. Branch and do me the favor, and your Country service by taking care of the students." And he adds his directions as to the studies each student is to pursue, Natural Philosophy, Euclid, Xenophon, Arithmetic, Logic, Geography, Virgil, the Eclogues, Cicero, as the case may be for Mr. Van Arsdalen, Mr. Blauvelt, Mr. Van Wyck, Mr. Courtland, and the rest.

The first public commencement was in October, 1774. The account states: "Mr. Matthew Light of New Brunswick was the only candidate for the degree of Batchelor of Arts, who delivered orations in Latin, Dutch, and English with high applause." Certain members of the next class "spoke with gracefulness and propriety on various subjects." A number of ladies and gentlemen of the town entertained the audience "and the whole was conducted in a manner that gave satisfaction to the very numerous and respectable assembly." Dr. Hardenbergh presided that day and he no doubt did so during his pastorate at Raritan, which continued until 1781. There were not many students or graduates during those first years, but they were a distinguished group. There were men who, as ministers of the gospel, gained distinction. There was James Schureman, citizen, soldier, churchman, United States Senator; Simeon De Witt, who became geographer in chief of the American army, Chancellor

of the University of the State of New York, engineer of the Erie canal and of upper New York City, founder of the public land system of the United States; Jeremiah Smith, member of Congress, Chief Justice of New Hampshire, Governor of New Hampshire, whose son, still living, has in only recent years retired from active professorship in the Harvard Law School. In 1783 the Trustees chose Dr. Dirck Romeyn as President, the minister of the Church of Hackensack, who later in the church of Schenectady became the virtual founder of Union College. He was chosen because the churches of New Brunswick and Six Mile Run, which were to have the College President as their pastor, insisted upon him; but he declined, and in 1785 Dr. Hardenbergh, who had been the Trustees' first choice, was chosen. The churches assented, and he accepted. He had been for three or four years in the church of Rochester, Ulster County, New York, and he now returned to the neighborhood of his earlier parish. In the same year Andrew Kirkpatrick, afterward Chief Justice of the State of New Jersey, whose family name attaches with the College Chapel, took charge of the Grammar School. Student problems in those days were not entirely different from those of the present. We find the price of student board much discussed; and the students of Queen's College invite their friends to the exhibition of a tragedy; and they address to the Trustees proposals of reform in the operation of the College.

The College, as we have said, was at the corner of Albany and Neilson Streets, but in 1787 to 1788 a change was undertaken; the College was moved to the site where the Soldiers' Monument now stands, where the Second Presbyterian Church stood, at the foot of Livingston Avenue. George Street then ended there on the south. The College owned much land east of George Street and northward. The college hall was a frame building, fronting north, without cupola or belfry. When the College was through with it twenty years later it was moved

to allow street extension and placed on Schureman Street, the north side, east of George, where a portion of it still stands. The Grammar School also was housed in the building and for a time had its exclusive use. During these years still, the graduates were a line of rather unusual men, but there were not many of them. The College was having hard times. Money did not come in, and in 1790 Dr. Hardenbergh died. He had lived a long time in his few years. A leader in the Church and College and State, he was worn out at fifty years of age. On the stone at his grave, a few rods away, you may read the inscription, written probably by Dr. Livingston, paying high and affectionate tribute to him. Naturally after his death the situation of the College became even more serious. John Taylor had taught now and again, and now withdrew to the newly founded Union College to give to it the few remaining years of his life. There seemed no one ready to take up the work. A plan was fully devised for the union of Princeton and Queen's and in 1793 a committee was appointed to confer with a committee from Princeton; and then the Trustees of Queen's refused to approve of the proposal by a vote of nine to eight. And at this time, curiously, there was a medical school attached for a short time, certain professors, seceding from a New York medical school, entering into connection. Dr. William Linn, of the Collegiate Church of New York City, became acting president, but such formal leadership could not give the College growth nor even keep it long active. The idea arose that it was best to give all support to the Grammar School; and so after the commencement of 1794 the college courses were suspended—and for nearly fifteen years, it proved. The time becomes the background for the rare character and noble service of two men. One was John Croes. The Grammar School had been continued and in 1801 Mr. Croes, Episcopal minister, received a call from the College to take charge of the school and a call from Christ Church of New Brunswick to be its rector. He served

both the school and the church for seven years. He had high reputation as an educator; the school was advertised in the South as well as North, and students came from a distance, many of them. His name deserves high and lasting remembrance for the devoted and fruitful service he gave this school of the Dutch foundation. In a way it really was the continued life of the College. He nobly represents the Protestant Episcopal element which through all the history of the College has played so fine and large a part in the Board of Trustees, Faculty, and student body. In 1808, when the school was still prosperous, he felt the double burden too great, and confined himself thenceforth to the pastor's office alone. In 1816, just one hundred years ago, he became first Bishop of New Jersey. The other man standing out in the period is Dr. Ira Condict, the Dutch Church minister, who became acting president. With others, he would not give up the College and in time he gave himself in rare self-sacrifice to a new beginning of the work. Chief Justice Kirkpatrick in 1807 offered a resolution, which was unanimously carried, approving a new start and the building of a college hall, "in view of the country's rapid increase in wealth and the desire for sound education." The General Synod of the Dutch Reformed Church was approached with view to union of theology with the College. The so-called Covenant of 1807 was adopted. The land of the present Queen's Campus was secured by gift and a little by purchase from the family of James Parker of Amboy; plans for the building were made by John McComb, architect of the City Hall and St. John's Church in New York and of Nassau Hall at Princeton. Dr. Condict, Abraham Blauvelt, and others devoted themselves to the securing of subscriptions and to the erection of the building, and their devotion was crowned with success. Through fifteen years only the eastern end of the hall was complete; part of the west end was used, and the center was not usable at all. Dr. John H. Livingston was elected President and in 1810 he re-

moved to New Brunswick to serve the College and to continue his work in theology. He had been the church's professor in New York and on Long Island since 1784 and he now united the chair with the College as had been really intended nearly forty years before. It was understood that he was not to give other college instruction, indeed not much college administration. He was to be the official head and there was to be a Vice-President. Dr. Condict held this office at first but died in 1810, worn out with his abundant labors, and Dr. John Schureman succeeded him. Robert Adrain was called from Columbia College to be professor of mathematics. The general synod of the Church was to have a certain superintendence. Thus we have a university plan: a graduate school of theology attached with the undergraduate or literary school; and it is interesting to note that during this period there was, for the second time and very brief time, also a medical school attached with the College, growing out of circumstance similar to that in 1792, as a third incident of the same sort was to be in 1827. The union of the theological school and literary school seemed promising, but it did not prove enduring. Theology was dominant and the literary department did not grow strong. Between 1809 and 1816 some students were graduated, of later distinction, as Professor Jacob Green of Princeton, Supreme Court Justice Mundy of Michigan, Governor Stratton of New Jersey. More money was needed, a "professorial fund" was raised, but it was for the chair of theology. In the necessity for larger endowment a lottery was resorted to, as so often in those days by various institutions, including the churches. The Legislature granted the lottery privilege in 1812. It was put in the hands of a committee of trustees and they secured a professional manager. It appears from the reports that large prizes were actually distributed. It does not appear, however, that the College was much the gainer. Another incident of the time, a very happy one, was the gift of Elias Van Bunschooten for the aid of

students for the ministry or for other purposes of Queen's College. He was domine of the Dutch Church on the Delaware and well to do as things went in those days. Dr. Livingston had put the cause before him with much earnestness. At the Synod of 1814 he marched up the aisle of the church where the session was and laid upon the table $14,000. It was a large gift for those days. It was later increased. It was perhaps the first gift of its kind and it became the incentive to large like liberality from many sources through the years after.

In 1816, after much debate, the literary department was again discontinued and the building was surrendered to theology and to the Grammar School, with some part of the building reserved for residence; for it is interesting to note that from the beginning until 1865 professors resided in the old Queen's Building, at either end, Professor Samuel M. Woodbridge being the last to so occupy it, save Professor Bowser who as recently as 1910 had his living room on the top floor in the west end. Preparatory work and theology continued through the years until in 1824 the literary department was again revived. A new covenant was entered into between the Synod and the Trustees, the Covenant of 1824, and the building was sold to the Synod. This was done that the College might have funds to meet its obligations and because theology so largely used the hall. At the same time the Trustees made petition to the Legislature for a change of name to Rutgers College. The change seems to us now rather extraordinary. King's College had changed to Columbia soon after the Revolutionary War, and change at that time is quite readily understood. Perhaps the Queen's College Trustees felt that the College had not by high prosperity confirmed any name it bore and that change might help in the new era. No sentiment for the old name appears. Henry Rutgers was a foremost citizen in New York City and a leader in the Church, wealthy and a liberal supporter of all good causes—church, city, education, benevolence. He had been a Trustee of Queens

and a supporter of it. After the College was given his name, not before, he gave $5,000 to it, still held in trust for it by the Synod. "His name is given the College," the record runs, "as a mark of their respect for his character and in gratitude for his numerous services rendered the Reformed Dutch Church."

Dr. Livingston died in 1825. He had lectured to his classes the preceding day and was found lifeless in his bed. To succeed him Dr. Milledoler was elected, who had been for some time a professor in the theological school. He was a graduate of Columbia. He had served as pastor of Presbyterian and Reformed churches. He was a man of rare piety and great pulpit power. The new start was a strong one. Professor Adrain returned. Professors Brownlee, Woodhull, Dewitt, with Adrain and Dr. Milledoler, made a splendid Faculty. The service of some was short. Brownlee soon went to the Collegiate Church, Woodhull died after a year, Adrain went to the University of Pennsylvania; but the high standard had been set. Professor Nelson, graduate of Columbia, the blind teacher of rare ability, came to succeed Brownlee; Theodore Strong, graduate of Yale, came to succeed Adrain. Professor Nelson retired after short service but was succeeded by Alexander McClelland, graduate of Union, teacher of languages, unsurpassed in his generation. James Spencer Cannon of the towering frame and courtly fashion, succeeded Woodhull. Lewis C. Beck, the scientist, came in 1830. Later came John D. Ogilby and Jacob J. Janeway. It was a splendid group of men, and students came at once. In 1827 there were sixty-four of them. They had number and spirit enough to start at once the two literary societies which endured to the end of the century—one of them now exists—the Philoclean and Peithessophian, a singularly fruitful influence on students' minds and public address.

The first decade and a half of the new and growing strength of Rutgers was under President Milledoler. The funds of the College were somewhat increased. The

Grammar School had continued to occupy a room or rooms in the old building and the time had now come when a new building must be erected for it. In 1832 the work was undertaken on an enlarged plan in order that the two literary societies might share the new building. So it was that the school, in the early '30s, crossed the street to the corner it now occupies and the two societies moved with it, to return to the campus only when Van Nest Hall was completed, fifteen years later. Already in 1828 the graduating class was twenty men and thereafter about that number was graduated each year. Many important leaders in all the professions were among them —ministers, lawyers, bankers, statesmen, educators: Judge Vredenburgh of the Supreme Court; Professor Forsyth of West Point; Dr. Hasler, the scientist; John Romeyn Brodhead, the historian; George William Brown, the banker; Robert H. Pruyn, Minister to Japan; Talbot W. Chambers, Biblical scholar and minister of the Collegiate Church; John F. Mesick, of the Class of 1834, who died only sixteen months ago at the age of 102. Then came the famous class of 1836, with Bradley, Justice of the Supreme Court of the United States; Frelinghuysen, United States Senator and Secretary of State—both on the Electoral Commission; Alexander Brown, the banker; Professor Coakley of New York University; Governor Newell of New Jersey and of the State of Washington, and creator of the life saving service; Cortlandt Parker, president of the American Bar Association; Congressman Waldron of Michigan; and others of distinction in a class of only twenty-one. In 1832 the Alumni Association was formed. A hint of the college life early in the decade comes from the Landon letters (Yale) just now published. It appears that some students had not been in high esteem at Yale and either voluntarily or necessarily had departed for other institutions. Twelve of the rebels are said to be at Rutgers. One writes from New Brunswick in 1830: "My situation here is very agreeable. The Faculty are more like

associates than masters. They converse with us as fellow students." An incident of far reaching significance during the time was the great revival of the spring of 1837; starting with visiting preachers in the Baptist Church which then stood just east of the College, it wonderfully moved the student body as well as the city. Scores confessed their repentance and faith. The account of commencement is of occasion strangely different from the usual, solemn and intense; and twelve out of twenty-one graduates that year entered the ministry, including the father of the present President of the College. Vivid accounts come to us also of the great tornado that swept through the city in 1835.

The decade was not far advanced when the union between the theological and literary work of the institution began to show strain. The professors of theology thought that they were called upon to do too much college work. It was urged that the two schools should be separated and the property sold back to the Trustees. Perhaps Dr. Milledoler's last days in the presidency were not the happiest possible, and he resigned in 1839, serving, however, into the year 1840. He had done a faithful, noble service; the College had revived and strengthened and become a sure foundation; his influence had told on hundreds of exceptional young men.

The Trustees then turned to a member of their own board, and from a clergyman to a layman, and chose the Honorable A. Bruyn Hasbrouck, a graduate of Yale, a lawyer, and a publicist. His home was in Kingston. He had rendered distinguished public service in Congress and he was a man of rare fineness and social quality. The Church now leased to the College certain land on each side of the college building; a president's house was erected on the one side and on the other side a building for the literary societies and other purposes. Dr. Milledoler had lived in the college building. Dr. Livingston had lived on the road now Livingston Avenue in the house on the terrace. The new house, occupied by Presi-

dent Hasbrouck, became a center of lively social life for the College and the aristocracy of the city. Accounts of the commencement levees abound in tribute to the youth, beauty, and learning there assembled. The house was occupied by three presidents, until 1889. Since then it has served changing purposes as Fine Arts Building, and now as the Alumni and Faculty House. Van Nest Hall was built by subscriptions, but perhaps not a little by gift of Abraham Van Nest, for whom it was named. He was a leader and strong supporter of the Dutch Church of New York, a Trustee of the College and a constant giver and worker in its behalf. It is fair perhaps to give him first place in the roll of the College's friends and supporters at this period, as Mr. J. R. Hardenbergh, son of the first president of the College, who died in 1841, had been during the preceding years its most active Trustee. It was resolved at once, upon President Hasbrouck coming to his office, that no professor in the seminary, save the professor of theology, should be excused from teaching duty in the College. This settled the question for a while, but, as might be expected, was not an enduring solution of it. Professors Cannon and McClelland continued in the double duty. Professors Strong and Beck also remained in the Faculty. It was an able Faculty, enlarged by the coming of Professors Proudfit, Crosby, Van Vranken, and others as the decade advanced. The College continued to send many men into the ministry, foreign missionary workers as John V. N. Talmage of the class of 1842, the pioneer in China, and the Scudders in India; and preachers like Taylor, Van Nest, Cole, Stryker, Gaston, Dean E. A. Hoffman; lawyers and physicians, a notable number of whom were to engage in the Civil War, among them General George H. Sharpe, who married President Hasbrouck's daughter and later held many official and influential positions. The commencement account speaks of Mr. Sharpe's Latin salutatory as very unusual, of the grace of the speaker and the polish of his Latin. Students were not

always well ordered in those days, nor townspeople either, perhaps. From 1847, for a few years, Junior Exhibition was prohibited on account of riotous conduct; and it was directed that the literary societies on entering their new rooms in Van Nest Hall should hold their meetings in the day time, an order afterward rescinded. The college property was apparently in very poor condition and not until 1849 was it much improved. The endowment was increased by about $30,000 in 1845; in 1844 modern languages had become a part of the regular course of instruction. Through these years of President Hasbrouck's administration the connection between the General Synod of the Church and the College was constantly growing less evident and formal. The Board of Superintendents finally, in 1848, entirely omitted to make any report to the Synod. The sentiment was growing that the theological instruction should be withdrawn from the building in which the literary work was done, for now the situation was reversed: in 1815 the theological work was supreme; in 1850 it was no longer so. President Hasbrouck fell into ill health when the decade had nearly run its course and, in 1849, he resigned. The Trustees turned to Theodore Frelinghuysen, Chancellor of New York University, and finally secured him. He was of the family that had so largely served the College enterprise, the son of General Frederick Frelinghuysen, the first tutor and later United States Senator. He was graduated from Princeton at the time when the literary work of Queen's College was suspended, in 1804, after studying at the Grammar School of Queen's College. He was a lawyer by profession and had been in the United States Senate. He had been candidate for Vice-President of the United States on the ticket with Henry Clay. He was a leader in the Church and every noble enterprise, the leading layman in the church's organized work, president of the American Bible Society, of the American Tract Society, of the American Board of Commissioners for Foreign Missions. He was President for twelve

years, from 1850 to his death in 1862, during which years his influence in public affairs continued and his rare quality as a Christian gentleman told largely on the college generations that passed before him. His inauguration was a great occasion and at his death there was deep and widespread sorrow. During his term no new buildings were built; the number of students continued about the same or increased a little; some professors continued with him from the earlier time: Proudfit, Van Vranken, Von Romondt. Into his Faculty came some distinguished men: John Ludlow, who came from office of Provost of the University of Pennsylvania; William H. Campbell, the masterful teacher of Biblical languages; William Irvin; Samuel M. Woodbridge; Howard Crosby, Greek scholar and preacher; Marshal Henshaw, mathematician; T. Romeyn Beck; Gustavus Fischer; John Forsyth; and George H. Cook, destined to be so large a factor for so many years in the life of the College and of the State and of the Church as well. At the commencement of 1851 the orator before the societies deplored the "too much attention to classics to the exclusion of natural sciences and other more practical studies." But men of rare quality and efficiency we find produced by the discipline which the orator deplored; in the class of 1859, the largest until then, thirty-eight men, thirty-one of them graduating: such men as Colonel Abeel of the Union Army; Judges Dixon and Vredenburgh and Cogswell of the New Jersey courts; Judge Bookstaver of the New York Supreme Court; Dr. Doolittle, professor and vice-president of Rutgers; John G. Floyd, the editor; George William Hill, the world's greatest celestial mathematician; and fifteen ministers of the Gospel. Before that, in the decade, there had been Judge Larremore, Governor Ludlow, and other distinguished public men. The endowment was considerably increased by the securing of subscriptions in the form of scholarships; and although no new college buildings were built, the important property item of the time was the erection for the Church of the Peter

Hertzog Theological Hall, north of the College, to which the theological classes were removed, leaving the old building to the college classes alone. For a few years still, however, the theological professors continued to teach somewhat in the College.

In 1860 a writer in a Philadelphia paper, after a visit to New Brunswick, exclaimed upon the beauty of the campus, upon Howard Crosby's preaching in the chapel, upon the College's good fortune in having Marshal Henshaw. The strong group of professors—Henshaw, Crosby, Cook, and Beck—was attracting students and the class of 1863 was the largest that had entered in the history of the College. A member of that class was Garret A. Hobart, afterward Vice-President of the United States. The commencements of those days were popular affairs, seats were reserved for hours before the time of beginning, police had to preserve some semblance of order, and there were in 1858 twenty-one selections of music and seventeen speeches.

On the death of President Frelinghuysen, Dr. William H. Campbell was chosen, a clergyman succeeding two laymen, as two laymen were to follow him in the president's chair. He was graduated from Dickinson College; he had taught at Erasmus Hall, Flatbush, and at the Albany Academy, whence came so many distinguished teachers to Rutgers. He had been Professor in the Seminary for a number of years, and he served as President for twenty years. He is remembered and honored by many in this assembly today. He was a great scholar and teacher, a Scotchman of strong will and personality, shrewd, energetic, with a sense of humor and with a temper as well. He was held in high esteem in the Church; he at once appeared before Synod; he launched an endowment effort; he gave new vigor to the work. New professors came: David Murray, who was to go from Rutgers to start modern education in Japan; T. Sandford Doolittle, the preacher, the writer, the lover of all fine things; Jacob Cooper, the versatile scholar

and devoted friend of every student; George W. Atherton, who was to go to lead Pennsylvania State College into its promised land; and from the Rutgers graduation itself, Edward A. Bowser, the mathematician, and Francis C. Van Dyck, in honored life and service with us still.

A radical, far reaching thing soon came to pass. The Church, having another home for its Theological Seminary now, readily sold back to the Trustees of the College the land and building to which through all these years from 1826 it had held title. With the proceeds of the sale houses were built on the Seminary campus and the line of family residence in old Queen's came to an end. The transfer was, however, with the condition that three-fourths of the members of the Board of Trustees should be communicant members of the Reformed Dutch Church, a condition afterward changed to two-thirds, and in still more recent years entirely removed by common consent. The charter had never changed, and in the fullness of time the College was back upon its old free platform. The Seminary professors withdrew from college work. The superintendence of the Synod was of course no longer known. But with the definite separateness there remained the close sympathy and mutual service which endure to this day, fifty years later.

But the second great milestone of the time was the attaching of the State College with this ancient foundation. The Land Grant Act was passed by the United States Congress in 1862. The various states were availing themselves of its provisions, applying them to some existing or new state foundation or in a few instances to a college of other and old foundation. The Scientific School of Rutgers was organized by the Trustees, and the State government made the Trustees the stewards of this new educational work. The United States grant proved for New Jersey very small, a final capital amount of $116,000; but the building on this foundation has been far from small. The later legislation by the United

States and the State, for instruction and for research, has made the work of far reaching significance. With large importance it carries the military training of the students, today newly emphasized, valued, and developed. Viewing this new service of the old College, it is interesting to remind ourselves that President Hardenbergh said in his inaugural that agriculture might be left to dunces; and also that Simeon De Witt wrote earlier than 1819 on the necessity of establishing agricultural colleges for the training of young men for the profession of farming.

Dr. Campbell had been President nearly ten years when new buildings were undertaken. Now came the Chapel and Library, one building, and the so-called Geological Hall, in the early seventies. The small Observatory, indeed, had been built in 1869, the gift of Daniel S. Schanck. The Geological Hall, receiving the valuable geological collections which were forming, housed as well the sciences, taking them from Van Nest Hall. The Chapel was built with funds bequeathed by Mrs. Littleton Kirkpatrick, widow of the son of Chief Justice Andrew Kirkpatrick, early Rector of the Grammar School. These were splendid additions to the college plant. The College grew somewhat. Large classes had entered at the end of President Frelinghuysen's time, the classes of 1862 and 1863. But the growth was not great. Indeed some decline in attendance set in toward the end of the decade 1870 to 1880. But it was a strong and promising line of Rutgers sons in those days and they were days of college spirit, strong and fine.

One of the marks of the time—at the midpoint of this administration—was the organizing of college athletics, before that unknown—of football in 1869, of baseball in 1870, of rowing.

Another was the coming of the first students from Japan to Rutgers. Through the missionaries of the Reformed Church those first men of the Orient in the search for the Western learning came here, many of them—some of them destined to become very distinguished on

their return to their homeland, some of them to sleep under the willows in the heart of this city, far distant from their homes. And from the College that welcomed these visitors went Professor Murray to Japan to serve as Adviser to the Emperor for seven years in the founding of the new education in the Land of the Rising Sun.

Dr. Campbell resigned in 1882, full of years and honor, seeking relief from executive care, but offering his continued strength to a newly organized church as its pastor, to serve it seven years until his death.

From 1882 until today three presidents have in succession served the College—all of them living. The story of their times cannot have a long rehearsing now. The beginnings and the earlier evolution most command our interest. But just the word:

The College turned again to Albany Academy and took its head, Dr. Merrill Edwards Gates, graduate of Rochester University. From 1882 to 1890 he filled the office, resigning then to go to Amherst. It was when the Scientific School, in the educational current of the times, began its greater growth, when the election of the sciences began to surpass election of the classics, and when the importance of the State connection began to be more realized. The United States Morrill Act and Hatch Act were passed. The Experiment Station was founded. Experts of the first rank in the sciences related to agriculture were added to the staff. Until now the mechanic arts or engineering had been the prevailing line of scientific work as in the state colleges all along the seaboard. There was some increase of endowment. In 1889 Mr. Garret E. Winants gave the dormitory which had been suggested so early in the College history and now for years had been urgently desired. At the end of the decade, just as his hopes and efforts had come to high fruition, Dr. Cook died, leaving behind the story of a life work unsurpassed perhaps in the State of New Jersey for familiarity with its people, influence on the common welfare, guidance to its natural resources—the untold

wealth in its fields, its mines, its water courses: a man of skill and power, of stalwart character, and of rare worth to the College he loved so well and served so long.

In 1890 Dr. Gates resigned. Dr. Austin Scott, graduate of Yale, professor in the College since 1883, was elected in his place, and inaugurated in 1891; he served for fifteen years. In 1906 the present President was inaugurated, graduate of Rutgers and at that time professor in the Seminary. In 1892 came the gift from Mr. Robert F. Ballantine of the greatly needed Gymnasium. In 1904 came the new Library, gift of Mr. Ralph Voorhees, Van Nest Hall was improved, the Ceramics Department was founded, and the State scholarships work was confirmed.

Mr. James Neilson added to the Neilson Campus, already partly given by him. The Engineering Building has been built on it, and the Chemistry Building, and the Entomology Building; the late John Howard Ford has given the dormitory which bears his name. Mr. James B. Ford has added valuable properties to the College holdings, the State has built the Agricultural Building and other smaller buildings at the farm, the farm has been increased from ninety acres to three hundred and fifty acres, short courses in agriculture have been established, a summer session assembles six hundred students, graduate students have come and increase in number, undergraduates have grown in number beyond five hundred, the curriculum has been revised and is now revised again.

Would that I could dwell upon men who have taught and who have made the College in these recent years—the men who now in recent memory have gone to their reward: Professors like Doolittle and Cooper and Bowser, Austin and Wilber and Speyers, Nelson and Smith and Voorhees, Duryee and Chester and Prentiss. Would that I might rehearse the labors and achievements and character of Irving S. Upson, so long the Registrar and

Treasurer, the trusted adviser. Would that I might tell the devotion and fruitful oversight of trustees like Henry L. Janeway, Henry R. Baldwin, Edward B. Coe.

How impossible to bring before you in an hour any fair review of one hundred and fifty years! A few names, a few dates, a few events, when there has been the stream of life, which none can measure, always sweeping on! Let this hour of remembrance be at least a tribute to the men of faith and sacrifice who laid the foundations of this ancient College. Let it be at least a witness to the power of men and institutions to keep the faith, to grasp new truth, and to fit service to each day and generation. Let it be at least the story of our gratitude to Almighty God for the springs of life, for the growth of wisdom, and for the harvest, thirty, sixty, and a hundred fold.

Governor FIELDER: Let us join in singing the hymn: "O God, Our Help in Ages Past."

HYMN

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home.

Isaac Watts 1719.

Governor FIELDER: We shall now listen to an address on behalf of the Reformed Church in America by the Reverend Ame Vennema, President of Hope College and lately President of the General Synod.

ADDRESS

AME VENNEMA, D.D.

President of Hope College, Lately President of General Synod, Reformed Church of America

I can assure you, President Demarest, that the oldest Church in America—your Church and the Church of your fathers—takes a keen interest in this happy event.

It was the Reformed Church in America that gave birth to this now flourishing institution. Moved by the conviction that the interests of the churches of her connection would be best served by young men prepared for their sacred office in New Netherland rather than in old Nederland, however excellent the universities of Leyden and Utrecht were, she took steps that led finally to the establishment of this seat of learning.

It was the Reformed Church that most tenderly nursed and cared for her new born child while yet in swaddling clothes and later. It seems to have been subject to nearly all the infantile hardships and handicaps that church colleges in their early history are heir to. As of the mother of Moses it may be said of the Church that "when she saw him that he was a goodly child she hid him." When the home of Queen's College in New Brunswick was destroyed by fire, we hear of the College now in Raritan, then in Millstone, then of its doors closed for a season, and afterward of its return to its original home town. Those were troublous times; the country was poor, the Church herself was not of one mind as to the wisdom of training her ministry at home, political conditions were unsettled, the Revolutionary War was causing its ravages. But the spirit of the child, fostered by its loving mother, was brave and tenacious and eventually rose superior to all those untoward conditions.

It was the Reformed Church that kept a gentle but firm hand of control upon the affairs of the College until she recognized that it had attained sufficient stability and maturity to stand upon its feet and shoulder responsibility for its own conduct. Not only has the Church contributed liberally toward its financial support, but it has helped to shape its educational policies and conserve its high ideals.

And I desire to bring to you today the assurance of the Church's high appreciation of the magnificent service you have rendered to the denomination with which you have been so closely affiliated for a century and a half.

Her sons, into whatever fields of service they may have been subsequently led, have found ample provision here for their intellectual equipment. By a thorough and liberal training you have laid in them a foundation deep and broad for a career of usefulness and honor. Many of them have held and are holding positions of conspicuous importance in the industrial and commercial world as well as in the Church and State.

And parents have felt that they could send their sons here without misgivings because you have never failed to place proper emphasis upon character building and wholesome religious influence. Rutgers has always been considered a safe college. In some correspondence recently had with a young man, a son of a minister, who had made application for a place on our faculty, he stated frankly, "I intended to enter the ministry. Then began a period of doubt, brought about, needless to say, by certain courses in the curriculum and certain free thinking professors. For years I struggled against doubt and tried to force myself back into religious peace. Most people in my position find such an attempt of no avail and I was no exception. The light of faith has gone out." This is pathetic, and we honor Rutgers for not contributing toward such disturbing and paralyzing experiences in the lives of young men entrusted to her care.

Of your graduates an unusually large number have

been enrolled among the ministry of our Church. For the distinguished service they have rendered to the cause of our common Master in our own fair and favored land, and no less in the battle with false religions in heathen countries, the Church freely acknowledges its indebtedness. There have not been those who have understood the spirit of the Reformed Church better, or have been in more hearty sympathy with its missionary enterprises, or have labored more earnestly and successfully, or have filled its pulpits more ably and eloquently, than those who own this College as their Alma Mater. The Church of our love, the Church of the Reformation, offers you most hearty congratulation today.

And now speaking for Hope College we bring to our older sister our most respectful salutations and felicitations upon her one hundred and fiftieth birthday anniversary. We saw the light just one hundred years after you did. How much we have in common! Born of the same mother, moved by the same spirit, fostered by the same care, confronted by the same problems, struggling with and surmounting similar difficulties, it is easy for one who knows us both to note the family resemblance.

A fine spirit of helpful reciprocity has always characterized the relations between the two sisters. Before we had risen to the dignity of a college we sent to you the graduates of our Academy that you with your better facilities might carry forward in them the work we had begun; and such names as John and Jacob Vander Meulen, Christian Vander Veen, John H. Karsten, Egbert Winter, Dirk Broek, Peter De Pree, Peter Lepeltak, Adrian Kriekaard, Mannes Kiekintveld, E. Christian Oggel, Henry Utterwick, John W. Warnshuis, and Adrian Westveer grace the list of your Alumni from 1858 to 1865. On the other hand, men whom you had so well prepared have rendered valuable service in laying the foundation and rearing the superstructure of our educational system. Hope College delights to honor the names of John Van Vleck, Abraham Thompson, T. Romeyn Beck, Cornelius E. Crispell, Charles Scott of an earlier

day, and those of James G. Sutphen, John H. Gillespie, J. Tallmadge Bergen, and John W. Beardslee, Sr., of a later time. I cannot imagine a situation that would interfere with the cordiality of the relations between Rutgers and Hope through the coming years.

President Demarest, from the time of our first acquaintance in the fall of 1879 when I sat as a pupil in homiletics at the feet of your honored father, we have been thrown together not a little in one way and another, as friends, as ministers in the same classis, as members of the Board of Education, and now as college presidents. I have watched with increasing satisfaction and delight your growth in power and efficiency, in ever enlarging spheres of usefulness. And I desire from a full heart to tender you my personal congratulations today, and to express the earnest hope that old Rutgers under your prudent and progressive administration and in the plenitude of its power may ever stand in the vanguard of American colleges and fulfill more than ever the ambitious hopes of its founders and its sublime mission in the world.

Governor FIELDER: I take pleasure in presenting the next speaker, Chevalier W. L. F. C. van Rappard, Minister Plenipotentiary from the Netherlands, who will speak on behalf of Holland.

ADDRESS

CHEVALIER W. L. F. C. VAN RAPPARD

Envoy Extraordinary and Minister Plenipotentiary from the Netherlands

MR. PRESIDENT AND TRUSTEES OF RUTGERS COLLEGE, LADIES AND GENTLEMEN: Thankful for the permission granted to me to deliver a short address on occasion of the celebration of the one hundred and fiftieth anniversary of the founding of Rutgers College, I wish in the first place to fulfill a most agreeable duty. Her Royal Majesty the Queen of the Netherlands, my most Gracious Sovereign, has been pleased to order me to

represent Her at this ceremony and to convey to Rutgers College not only Her most hearty congratulations with the one hundred and fifty years of strenuous, useful, splendid work that lie behind you and upon which your College can look with satisfaction and pride, but also Her most sincere wishes for as beautiful a future. I am instructed to assure you that Her Majesty, the Queen of the Netherlands, has always been intensely interested in everything that regards this great Republic, and always appreciates every event demonstrating on this side of the water that the Americans do not forget the old relations between our two countries, do not forget that the old Dutch settlers when they came over to these shores brought with them those principles of freedom, of liberty of thought, and of religious tolerance which formed the base for your Constitution, and which also prompted the early Dutch Colonists in New York and New Jersey to secure in 1766, from the King of England, the Royal Charter by which your College was founded—one of the very few Colonial colleges in the United States and, if I am not mistaken, the only one founded by the Dutch.

After having conveyed to you the congratulations of my Queen, and expressing my appreciation of the great honor Rutgers College has conferred upon me, I think you will allow me to dwell for a few moments on the country and the people which I have the honor and the privilege to represent on this important occasion. For, in celebrating the one hundred and fiftieth anniversary of this College and in remembering its founders, you are at every turn reminded of Holland and of those Hollanders who, with prophetic foresight, laid the foundations of this historic and renowned institution which has given to the State of New Jersey and to this nation so many men of distinction.

Holland, as you all know, is a small and—as compared with yours—an insignificant country. And yet, small as it is, it has, I dare say, a history second to no other nation of modern times. In ideals and in their contributions to

human progress and to civilization, small countries often have not been inferior to the larger ones. Those who have studied Holland's history concede that she has played as great a part in human affairs as countries to whom nature was kinder. Centuries of struggle with the elements have made the people hardy, resourceful, and enterprising. Through self-government in their cities, through long experience in cooperate rule, the Hollanders moreover were taught the value of liberty. Under the spur of necessity they became the most inventive of all the nations of Europe. It would take me much too long to give you the list of their inventions, neither can I recount the discoveries of the Dutch explorers, who left no corner of the globe unsearched. In the Americas, the Indies, and the Pacific they established colonies, many of which still survive. It is not commonly known that in 1595, long before the discovery of Manhattan Island by Hudson, seven Dutch ships, in an attempt to discover the Northwest Passage, anchored for some days at Staten Island. It was the same enterprising race that discovered Tasmania and New Zealand and that first rounded Cape Horn.

In consequence of these discoveries and of the founding of the Dutch East and West Companies, an enormous wealth flowed into the country. Amsterdam became the emporium of Europe. With the advancement in commerce learning and the arts kept pace. Money was always ready for educational purposes. You all know probably how the University of Leyden originated. Preferring learning to perpetual immunity from taxes, the citizens founded and fostered what has been, and is still, one of the greatest of all modern universities; for no other institution has produced so many great men. With regard to the arts, the northern and southern Netherlands together produced hundreds of painters of lasting distinction. And one must not forget that at the time of Holland's glory the whole race was less than the present population of New York City.

Poets there were too, not less distinguished in their own country than the painters—poets whose works will compare favorably with the best of antiquity and with the first of the modern.

However, their names will not sound so familiar to you as the names of our painters, because naturally the Dutch language is a great obstacle; yet, no one can appreciate the greatness of the Holland of the sixteenth and seventeenth centuries without a study of the works of our poets, more especially of Vondel, the Dutch Shakespeare, whose "Lucifer" suggested to Milton the plot and the characters of "Paradise Lost." An English translation of "Lucifer" has been made by Prof. Leonard van Noppen, Queen Wilhelmina Lecturer at Columbia University, the only institution thus far in this country that has a chair devoted to the history and the literature of the Netherlands.

I feel sure that the United States would profit by a closer study of that Dutch history and literature. It is an American, it is true, the historian Motley, who has done more than any other to lift the curtain of ignorance concerning my country; but even Motley, well as he knew the political history of Holland, was less acquainted with Holland's contribution to the sciences, to the arts, and to literature; and therefore I feel happy to speak at the actual moment before such an institution as Rutgers College which, because of her early relations with Holland, seems to me the first to promote true knowledge of the history and the contributions of the Netherlands.

And there are other and even stronger reasons why Dutch history should be studied on this side of the water. Researches of Douglas Campbell, Griffis, de Vries, Torchiana, and van Noppen have brought to light the remarkable influence of the Netherlands on the social customs and the political institutions of America, which were in nearly every essential copied from those of the Netherlands.

John Adams, no mean authority, who negotiated the

treaty whereby Holland acknowledged the independence of the United States—she was the second nation to do so—said as follows: "Holland's history and the great characters it exhibits in the various arts of peace as well as of war, by sea and land, have been particularly studied, admired, and imitated in every state." He then goes on to speak of the resemblance between Holland and the United States in respect to freedom of inquiry, the right of private judgment, and the liberty of conscience. Discovering striking analogies of government and of customs and institutions he adds: "The originals of the two republics are so much alike that the history of one seems but a transcript of that of the other."

These analogies can be found through the whole history of our two countries. In 1581 the United Provinces, because of Spain's violation of its pledges, issued their Declaration of Independence. Because of its resemblance, that instrument may be well regarded as the prototype and the pattern of the American Declaration as written by Jefferson. In the Dutch declaration of 1581 was not only written a formal deposition of Philip II, similar to the American renunciation of George III, but also an absolute repudiation of the authority of Spain. Then followed that war which Motley called "the longest and bloodiest of history," lasting eighty years and ending with Holland victorious and with Spain defeated on land and on sea, her power forever shattered, while on the other hand the triumphant Dutch Republic began that glorious career for the details of which I refer you to Motley's "Rise of the Dutch Republic."

It was to this rising Holland that, in 1609, the Pilgrim Fathers fled from English persecution. They remained eleven years at Leyden, and in Holland they learned those lessons of liberty and those duties and privileges of citizenship in a republic, which later should profit them and their descendants in the founding of the English Colonies in the New World. In Holland they found freedom of conscience, of the press, and of speech; they found a free

Bible read by a free people, and a state wholly independent of the Church. They found moreover a system of free schools such as England was not to know for centuries; and last, not least, they found that in Holland did not prevail the old principle "Cujus regio ejus religio" existing in England—that the people should be of the same religion as the ruler. In England under Henry VIII, Elizabeth, and the Stuarts, dissenters, nonconformists, and schismatics were treated as criminals; the Puritans therefore were forced to seek freedom of worship elsewhere.

As to free schools, the English attitude was curiously expressed by Gov. William Berkeley of Virginia, a colony untouched by the Dutch influence, when he said: "I thank God there are no free schools or printing, and I hope we shall not have them this hundred years. God keep us from both!"

It would lead me too far if I wished to enumerate all the things and customs the American Colonies got from the Netherlands. Let me only point out to you that in the structure of your government the most striking evidences of the Dutch influence are to be found. Benjamin Franklin already said: "In all things Holland has been our example," while James Madison, one of the makers of your Constitution, said: "The example of Holland proved that a toleration of sects dissenting from the established sect was safe and even useful, that religion flourishes in greater purity without than with the aid of government."

I have not now the time to compare one by one the various features of your Constitution with those established by the Dutch Republic. Suffice it to say that every important provision of yours was paralleled by some similar provision of theirs. For particulars I might refer you to Douglas Campbell's interesting book, "The Puritan in England, Holland, and America."

Now, while the extent of the influence of Holland on American institutions is not exactly determinable, yet

it must be apparent that Holland and her history and institutions would be an interesting subject of study at the different colleges of America, and as representative of the Netherlands I permit myself to express the hope that the good example given by Columbia University in establishing a lectureship in Dutch History may be followed by others. Says the historian Davies: "There is scarcely any nation whose history has been so little understood or so generally neglected as that of Holland, and there is none which better deserves the consideration of every thinking mind."

Thanking you for the occasion you have kindly given to me briefly to point out to you what our two countries have in common, I avail myself of this opportunity, Mr. President and Trustees of Rutgers College, to offer you also my most sincere personal wishes for the perpetual welfare of your distinguished institution.

Governor FIELDER: After the singing of the next hymn the benediction will be pronounced by the Reverend Henry E. Cobb, class of 1884, and the audience will please remain standing until the academic procession has left the church.

We will now join in singing "America."

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright,
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Samuel Francis Smith 1832

Rev. HENRY E. COBB: May the Lord God be with us as He was with our fathers; and let Him not leave us nor forsake us, but let Him continue with us that we may follow in His footsteps and keep His commandments. The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace. Amen.

At the close of the exercises the President of the College and the Governor retired, led by the Chief Marshal; and the procession, following in academic order, preceded again by the band, returned to the Queen's Campus where it dispersed.

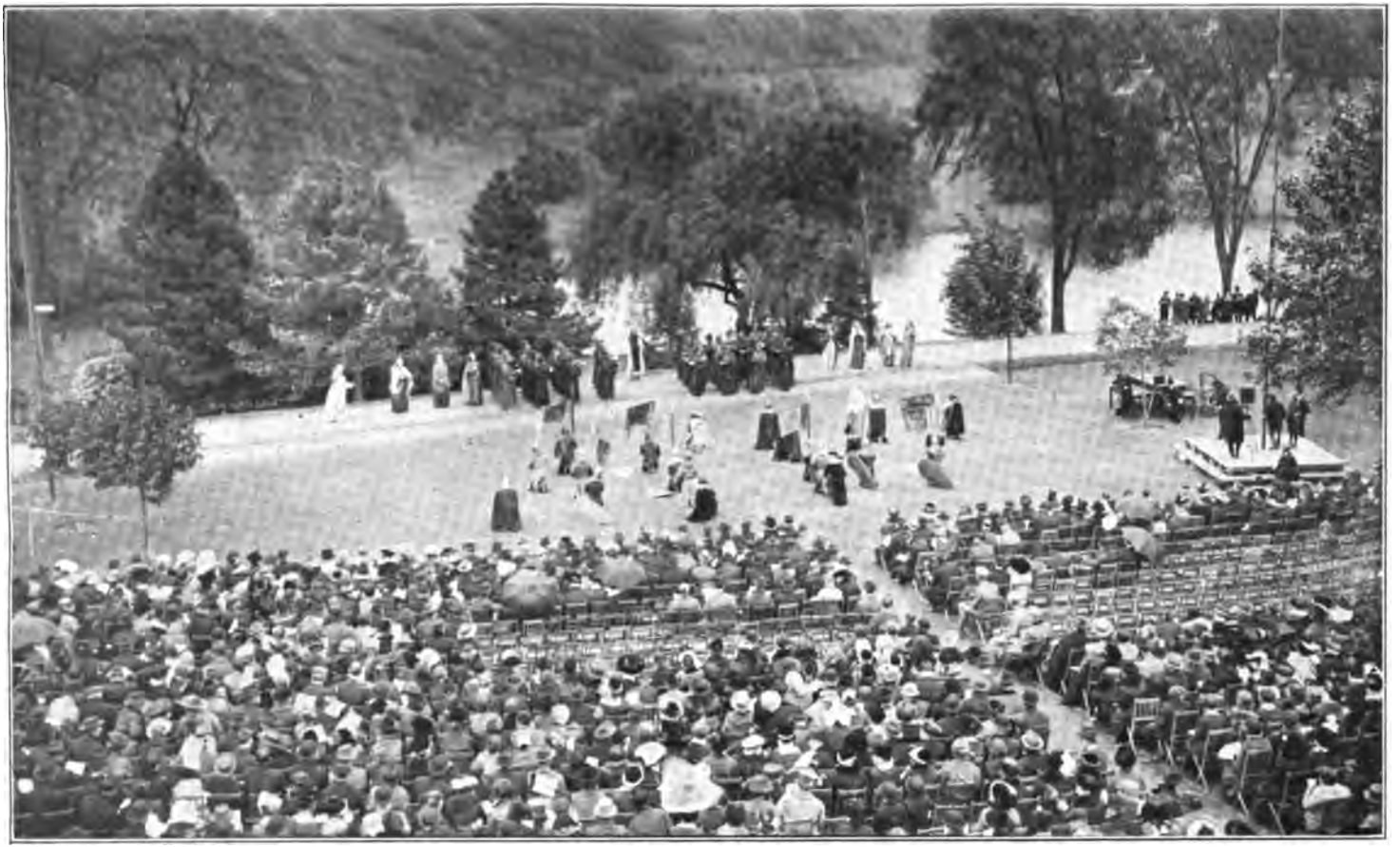
At one o'clock luncheon was served at the Robert F. Ballantine Gymnasium, delegates and guests and alumni joining with the Trustees and Faculty to the number of perhaps one thousand.

THE ANNIVERSARY PAGEANT

The College Farm, 2:00 P. M.

On Friday afternoon delegates and guests were conveyed by automobiles to the College Farm to witness the Anniversary Pageant. The alumni and the people of New Brunswick who were at all related to the College also had been given cards of admission. Arrangements had been made for hundreds of additional visitors, and a great audience gathered at the natural amphitheatre just within the entrance to the Farm sloping to the pond. The setting was very beautiful—the natural stage with its background of shrubbery and trees and water and the sloping lawn beyond the water.

Professor Ward, the Director, had conceived the Pageant with rare historic sense and artistic feeling. Its scenes were singularly appropriate and they were splendidly executed. The music, under the direction of Mr. Howard D. McKinney, of the class of 1913, the College Musical Director, and Assistant Professor Harry N. Lendall, the College Chorister, was of rare quality and effectiveness. There was no dialogue. No words were spoken save those in song and in the reading of the Declaration and brief addresses. Preparations for the Pageant had been begun in the spring and were carried on during the summer, but only a few rehearsals, and they in the last few days, were possible. The interest and zest of those participating, however, made the preparations effectual and the production a remarkable success. An element of great interest was the fact that so many, among the several hundred participating, were descendants or connections of early presidents, trustees, professors, and graduates, that so many of the names of distinction in the early College history appeared in the list—the names of Hardenbergh, Neilson, Schureman, Kirkpatrick, and others. The cloudiness of the afternoon deprived the scene of some of the beauty which had been especially marked in the sunshine of the dress rehearsal



GENERAL VIEW OF THE PAGEANT SETTING
Prolog: Philosophy and the Liberal Arts—Knights and Monks

on the Wednesday afternoon preceding. Moving pictures, as well as ordinary photographs, were taken of all the scenes. The full Pageant program follows.

The Anniversary Pageant

A Symbolical and Historical Pageant given by Citizens of New Brunswick and the Faculty, Alumni, and Undergraduates of Rutgers College in connection with the celebration of the One Hundred and Fiftieth Anniversary of the Granting of a Royal Charter to Queen's College, now Rutgers College.

Pageant by
Professor Clarence Ward

Music arranged and Musical Notes compiled by
Mr. Howard D. McKinney

Historical Notes compiled by
Mr. William H. Benedict

Foreword

In presenting this pageant there is no claim to absolute historical accuracy either in action or costume. Rather is it the purpose of pageantry to produce scenes as imagination pictures them. It is hoped that the spectators will judge the result attained from this standpoint and that they will find, in the episodes represented, pictures of "the good old days and good old ways," as they themselves have pictured them.

Prolog

The Background of Learning

CAST

Philosophy: Mrs. Thomas J. Headlee

The Liberal Arts

The Trivium	The Quadrivium
Grammar: Miss Elizabeth Hill	*Geometry:* Mrs. Edward L. Stevenson
Master John Swope	*Arithmetic:* Miss Margaret Auten
Dialectic: Mrs. Lucius P. Janeway	*Music:* Miss Molita Donohue
Rhetoric: Mrs. Joseph Duffee	*Astronomy:* Mrs. Philip S. Ordway

Troubadours

Mr. Eric V. Goodwin Prof. Harry N. Lendall

KNIGHTS

Winfred C. Bloom	Arthur F. Hope
Cornelius B. Boocock	Clifton H. Luster
Harold I. Fawcett	Robert A. McKenzie
Alexander E. Ferguson	Lawrence D. Thompson

SQUIRES

David M. P. Abt	Howard H. Thomas
Joseph H. Edgar	J. Wallace Thomson
Harry L. Janeway	James D. Williams
Frederick Summerill	Wm. Stanley Woodward
Harold C. Taylor	

PAGES

Malcolm S. Pitt	Wm. Kirby Holmes

MONKS

Abbot: Prof. Charles H. Whitman

David G. Ackerman	Harry R. Klein
Willis W. Angus	Roy F. Layton
Charles E. Bloodgood	Prof. J. Volney Lewis
Herbert W. Boes	Noel D. Ludlow
G. Howard Buttler	Robert A. Lufburrow
Marcus A. Canfield, Jr.	Andrew F. Lynch
Byron P. Croker	Brooks C. Martin
Ernest T. Dewald	William N. Packard
Joseph Duffee	Gustav Patz
Taylor H. Edwards	George J. A. Perpente
Rev. Edward W. Hall	C. William Pfeil
Frederick A. Hall	Leonard S. Sibley
Frederick B. Heitkamp	W. Phillips Thorp, Jr.
Albert W. Holzmann	Cyril Wimpenny

The prolog is a symbolical representation of the learning of the Middle Ages from which our own colleges and universities have sprung.

This learning may be briefly described as of two sorts, secular and theological, the one represented by the nobility and the institution of chivalry, the other by the monastic and secular clergy and the Church.

The pageant opens with a prelude[1] followed by the

[1] The music for the entire pageant has been drawn from that actually used at the time represented by the action, or from some more modern source reflective or indicative of the characteristics of the various periods. Considerable care has been taken to present the music as accurately as possible, thus giving actual reproductions of music used at the different historical periods of the pageant.

The orchestral prelude and martial music used during the prolog are taken from the "Pomp and Circumstance" military marches of the great English composer, Sir Edward Elgar (1857-). These marches were first produced in 1901. The ones rendered, numbers one and two, are very suggestive of the time here represented.

martial music of the "Pomp and Circumstance" military marches, during which the action of the prolog begins.

The figure of Philosophy first appears, followed by those of the Seven Liberal Arts: The Trivium (grammar, dialectic, rhetoric) and The Quadrivium (geometry, arithmetic, music, astronomy).

Each has a symbolical character. Philosophy has a ladder up her body, representing the steps by which one arrives at the perfect knowledge of the Queen of Knowledge. A sceptre in her left hand indicates her authority. A closed, surmounted by an open, book in her right hand are probably the Old and New Testament. The Greek letters theta and pi on her robe stand for theoretical and practical philosophy. Grammar holds a ferrule and teaches a child from a book. Dialectic has a serpent wound round her neck, indicating wisdom and skill in speaking. Rhetoric writes upon a tablet. Geometry has a drawing board and compass. Arithmetic holds small balls for counting in her hand. Music strikes upon a row of bells. Astronomy holds a disk with a broken line running through it, an instrument for measuring the distances of the stars.

This was the customary method of representing these Liberal Arts in the carved stone and painted glass of the medieval cathedrals.

As they take their places, forming the background and keynote of the scene, the sound of a troubadour's song is heard.[2]

WHEN THE NIGHTINGALE SHALL SING

(Quant li Rosignol Jolis)

When the nightingale shall sing
  Songs of love from night to morn,
When the rose and lily spring
  And the dew bespangles the thorn;
Then should I my voice expand
  Like a lover fond and true,
Could I but its tones command
  And the tender strain pursue;
But his love who fears to tell
  Notes of passion ne'er can swell.

[2] The ballads used in the prolog were selected from those used by the medieval singers, the Troubadours of France and the Minnesingers of

During the song a company of knights and squires is seen approaching. Another ballad singer among them is singing.

MINSTREL SONG[2]

(Minnelied)

Light roundelays I'm singing,
And dancing all day long;
Of pretty little maidens
Is all my merry song.
Thru distant hills I wander
Of maidens tender singing
To many a list'ning throng.

The sprightly maids of Frankland
Are always fresh and gay,
They laugh and look so sweetly,
They steal my heart away.
I watch their fingers flying
As swift their thread they're plying;
I'd learn to spin all day.

The lovely maids of Suabia
Ah! bright their golden hair;
And busy sit they spinning,
The maidens over there;
With flaxen locks entwining
Within the meshes shining
Thy soul they will ensnare.

The maidens of the Rhineland
Of all the fairest prize,
Their lips so softly smiling,
So shadowy sweet their eyes,
The filmy silk wreaths flinging
While low lovelays they're singing
In love-lore wondrous wise.

During the music, the knights and squires form a tableau illustrating the secular learning of the Middle Ages as embodied in chivalry. Its chief principle was honor. This was taught by the knight to his squire and

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Germany. The accompaniment, supplied by Mr. Granville Bantock, is modern.

"When the Nightingale Shall Sing" is an early manuscript (1180-90) to be found in the Paris National Library. The composition of the words and music is ascribed to a French knight and troubadour, the Chatelain de Coucy, who lived towards the end of the twelfth century. The translation is from Burney's "History of Music." Sung by Mr. Eric V. Goodwin.

[2] The Minstrel Song is a strolling ballad monger's song, dating from the early fifteenth century. Sung by Prof. Harry N. Lendall.



PAGEANT, PROLOG: PHILOSOPHY AND THE LIBERAL ARTS

pages. Added to this were reading and writing, chess playing, playing the lute, singing and making verses, the rules and usages of courtesy, the use of arms in war and peace, the tournament, and management of large and small bodies of men.

As the tableau is formed, the sound of church bells is heard followed by the notes of an organ.

A company of monks, symbolizing Theology, which was the keynote of the entire life and thought of the Middle Ages, approaches. As they reach the pageant stage, the knights and squires kneel as if to receive their blessing.

THE LAY OF THE LAST MINSTREL—SIR WALTER SCOTT
Canto Sixth

XXX

And slow up the dim aisle afar,
With sable cowl and scapular,
And snow-white stoles, in order due,
The holy fathers, two and two,
    In long procession came;
Taper and host and book they bare,
And holy banner, flourished fair
    With the Redeemer's name.
Above the prostrate pilgrim band
The mitred abbot stretched his hand,
    And blessed them as they kneeled;
With holy cross he signed them all,
And prayed they might be sage in hall
    And fortunate in field.
Then mass was sung and prayers were said,
And solemn requiem for the dead;
And bells tolled out their mighty peal
For the departed spirit's weal;
And ever in the office close
The hymn of intercession rose;
And far the echoing aisles prolong
The awful burden of the song,
    DIES IRAE DIES ILLA,
    SOLVET SAECLUM IN FAVILLA,
While the pealing organ rung.
Thus the holy fathers sung.

The monks advance as if down the aisle of a church, and, taking their places in the choir, sing the "Dies Irae," perhaps the most famous and characteristic chant of the period.

DIES IRAE[4]

Dies irae, dies illa
Solvet saeclum in favilla
Teste David cum Sibylla

Day of wrath! O day of mourning!
See fulfilled the prophets' warning—
Heaven and earth in ashes burning!

Quantus tremor est futurus,
Quando iudex est venturus
Cuncta stricte discussurus.

Oh, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Tuba mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum.

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.

Mors stupebit et natura
Cum resurget creatura
Iudicanti responsura.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus iudicetur.

Lo! the book exactly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded.

Iudex ergo cum sedebit,
Quidquid latet apparebit,
Nil inultum remanebit.

When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix iustus sit securus?

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis!

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity then befriend us.

Recordare, Iesu pie,
Quod sum causa tuae viae,
Ne me perdas illa die!

Think, good Jesu! my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Quaerens me sedisti lassus;
Redemisti crucem passus;
Tantus labor non sit cassus!

Faint and weary Thou hast sought me,
On the cross of suffering bought me:
Shall such grace be vainly brought me?

Iustae iudex ultionis,
Donum fac remissionis,
Ante diem rationis!

Righteous Judge of retribution
Grant thy gift of absolution,
Ere that reckoning-day's conclusion.

Ingemisco tanquam reus,
Culpa rubet vultus meus;
Supplicanti parce, Deus!

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Thou the sinful woman savedst;
Thou the dying thief forgavest;
And to me a hope vouchsafest.

[4] The chant sung by the monks is the ancient plain song, "Dies irae, dies illa," written in the 13th century, both the words and music being attributed to Thomas of Celano. On certain festivals the liturgy of the early church contained the sequentia, a species of hymn of which a great many examples were once in existence, though only a few, including the "Dies Irae," now remain. The free translation by W. J. Irons shows the present listener how well the philosophy of the Middle Ages is summed up by this old sequentia.

Preces meae non sunt dignae,	Worthless are my prayers and sighing,
Sed tu bonus fac benigne,	Yet, good Lord, in grace complying,
Ne perenni cremer igne!	Rescue me from fires undying.
Inter oves locum praesta,	With Thy favor'd sheep O place me,
Et ab haedis me sequestra,	Nor among the goats abase me,
Statuens in parte dextra!	But to Thy right hand upraise me.
Confutatis maledictis,	While the wicked are confounded,
Flammis acribus addictis,	Doom'd to flames of woe unbounded,
Voca me cum benedictis!	Call me with Thy Saints surrounded.
Oro supplex et acclinis,	Low I kneel, with heart-submission,
Cor contritum quasi cinis,	See, like ashes, my contrition;
Gere curam mei finis!	Help me in my last condition.
Lacrimosa dies illa,	Ah! that day of tears and mourning!
Qua resurget ex favilla,	From the dust of earth returning
Iudicandus homo reus.	Man for judgment must prepare him!
Huic ergo parce, Deus.	Spare, O God, in mercy spare him!
Pie Iesu Domine,	Lord all pitying, Jesu Blest,
Dona eis requiem.	Grant them Thine eternal rest.

At the close of the singing, the monks leave the stage, the knights disperse, and only the figures of the Liberal Arts are left, a final reminder of the limited extent of the learning of the Middle Ages from which the great universities of Europe derived their beginnings. From this life and thought of the twelfth to the fifteenth centuries sprang such universities as Oxford and Cambridge, Bologna and Padua, Prague and Heidelberg, Paris and Salamanca, Leyden and Utrecht, and from these in turn our own early colleges are descended.

The prolog closes with the withdrawal of these figures.

Episode I
English and Dutch
1730

CAST

Inhabitants of New Brunswick (English)

Mrs. Albert C. de Regt	Mr. G. Harold Buttler
Miss Helen Deshler	Rev. Edward W. Hall
Mrs. Henry G. Parker	Mr. D. M. Vail Kinports
Mrs. Frank K. Runyon	Mr. Frank B. Merritt
Mrs. William V. B. Van Dyck	Prof. Charles H. Whitman
Mrs. Helen Yarnell	

Children: Ruth Yarnell, Leonard Lipman

Ferrymen

Mr. Alfred M. Hickman	Mr. C. Elwood Reese

DUTCH SETTLERS

Mrs. Charles H. Hart	Miss Edna Garretson
Mrs. Alvah T. Jordan	Miss L. Elizabeth Wilber
Mrs. Frederick C. Minkler	Mr. William G. Bearman
Mrs. Albert L. Wycoff	Mr. Ernest T. Dewald
Miss Alice Barbour	Prof. Harry N. Lendall
Miss Helen Cathcart	

Children: Rhoda Minkler, Daniel Lipman, Edward Lipman

From early times a considerable proportion of the citizens of New Brunswick have been of Dutch ancestry. There is no record of the arrival of any large number of Dutch settlers at any one time but there is reason to believe that some of them came here from Albany about 1730. It is upon such a supposition that the action of the episode is based.

New Brunswick had been settled long before 1730, in fact Cornelius Longfield and John Inian had settled here in 1681. The earlier settlers all seem to have been English.

In the scene represented a number of the inhabitants of the town (New Brunswick was granted a city charter December 19, 1730) are seen about their daily tasks. On the opposite side of the water, which in this scene corresponds to the Raritan River, a number of Dutch settlers appear. They call for the ferry which goes across to meet them.[5] As they await its coming they are heard

[5] Two Indian trails, converging and crossing the river at what was known as the Falls, are responsible for the first streets of New Brunswick. One ran north and south. It was the Minnisink Path, which became Burnet Street. The other ran east and west from the Kills to the Falls of the Delaware at Trenton. This became French Street, taking its name from Philip French, who owned the land on both sides of it. Some time after 1741 the name was changed to Albany Street by reason of purchases along it made by settlers from Albany, N. Y.

The Indian ford was possible only at low tide and when there were no freshets. To facilitate the crossing of the river, John Inian, one of the first settlers of the region, established a ferry in 1686. From it the town derived its early name of "Inian's Ferry." Inian opened the roads, became the first sheriff of Somerset County, and was a member of Governor Hamilton's Council, 1695 to 1698.

In facing the pageant stage the spectator should imagine that he is looking down Albany Street toward the river, the road along the back of the stage corresponding to Burnet Street.



PAGEANT, EPISODE I: THE FATTED CALF BEFORE THE ARRIVAL OF THE DUTCH

singing the twenty-seventh Psalm in its old Dutch setting.[6]

PSALM XXVII

Whom should I fear, since God to me
Is saving Health and glorious Light;
He is my strength against my Foes
What dangers can my soul affright?

With fierce Intent my Flesh to tear,
When cruel Foes beset me round,
They stumbled and their haughty crests,
With sudden Ruin, struck the ground.

Henceforth to dwell within His House,
My heart's Desires shall ever be;
To know His will I'll there resort,
The beauty of the Lord to see.

My humble Heart on God depends,
And dares with mighty Hosts to cope;
Since He's my help, in doubtful War,
For certain conquest I will hope.

For there alone my Soul shall find
Sweet Rest in time of deep distress,
And safe as on a rock, with joy,
Abide in that secure Recess.

Whilst God, by His Almighty pow'r,
My head o'er all my Foes shall raise,
My soul Thank offerings shall make,
And sing before Him Songs of Praise.

The English go down to the shore to meet them and as they return to the stage, both English and Dutch are singing. The settlers are welcomed to New Brunswick and land is pointed out to them on which to build. They are then led off, as if to their homes, by the English villagers.[7]

[6] The chant of the Dutch settlers was taken from a service book published in New York in 1767, containing English translations of the Psalms set to music, as used in the Reformed Dutch church. Before this translation was made, about 1730, the time represented by the action, the Dutch language was still used, the same music being employed.

The tune of St. Anne was written by a "Mr. Denby" and published in Barber's Psalm Tunes, in 1687. Note the general similarity between this and the Dutch Psalm tune.

[7] There is a description of New Brunswick which includes a reference to the Dutch settlers in the diary of Prof. Peter Kalm, the Swedish botanist and traveler. He writes: "October 29, 1748 at noon we arrived at New Brunswick. The town extends north and south along the river. Such

Episode II

The Charter

1766

Governor Franklin of the Province of New Jersey Grants a Royal Charter to Queen's College

CAST

Governor Franklin:[8] Mr. Alan H. Strong

Members of the Council

Prof. Arthur J. Farley
Mr. Ambrose Hardenbergh
Mr. J. Bayard Kirkpatrick
Mr. Robert W. Searle
Prof. Stuart A. Stephenson, Jr.
Mr. Charles S. Van Nuis
Mr. Douwe D. Williamson

Petitioners

Rev. Edward P. Johnson
Prof. Albert R. Johnson
Prof. John H. Logan
Mr. Mayne S. Mason
Prof. Richard Morris
Mr. J. Claude Thomson

While neither the original charter of Queen's College, nor any copy of it, is known to be in existence, it is known that it was granted on November 10, 1766, in the name of King George the Third by His Excellency William Franklin, Governor of the Province of New Jersey.

houses as consist of both wood and brick have only the walls towards the street of brick, all the other sides being merely planks. Before each door there was an elevation to which you ascend by some steps from the street. It resembles a small balcony and had some benches on both sides, on which the people sat in the evening in order to enjoy the fresh air and to have the pleasure of viewing those who passed by. The town has only one street lengthways and at the northern extremity there is a street across. Both of these are of considerable length. One of the streets is almost entirely inhabited by Dutchmen who came here from Albany, and for that reason called it Albany Street."

[8] Governor Franklin, natural son of Benjamin Franklin, was the last Colonial governor of New Jersey, 1763-1776. He was a stroug Loyalist and of his council six were termed Loyalists as well. They were David Ogden, Charles Reid, John Ladd, James Parker, John Smyth, and Frederick Smyth. Five were Patriots: Lord Stirling, afterward one of Washington's generals; John Stevens, whose steamboat, the Phoenix, was just a few weeks behind Fulton's in being launched, and so lost the exclusive rights to New York state waters granted to Fulton; and Peter Kemble, who presided in the absence of the governor. He lived in New Brunswick, and another Peter Kemble, his nephew, was in the first class in Queen's College. Samuel Woodruffe was also a Patriot as was Richard Stockton, of Princeton, who succeeded him in office on November 15, 1769. This Richard Stockton was a signer of the Declaration of Independence.

The scene of the episode is the meeting of the Council of the Province at which the charter was granted.[9]

To the strains of "Rule Britannia," Governor Franklin and his Council are seen approaching. As they assemble, a group of Petitioners, clergymen and laymen of New Brunswick and other parts of the Colonies, approach. To them is handed the Royal Charter under which Queen's College was established. At the sound of music all rise and "God Save the King" is sung.[10]

GOD SAVE THE KING

God save our Lord, the King,
Long live our noble King,
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us;
God save the King.

O Lord, our God, arise,
Scatter his enemies,
And make them fall!
Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix,
God save us all.

Thy choicest gifts in store,
On him be pleased to pour,
Long may he reign!
May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King.

At the conclusion of the singing the meeting breaks up

[9] While the first charter of the College is unfortunately missing, there is preserved the rough draft of a petition of the Trustees for a change in it. It was perhaps due to this petition that the second charter was granted in 1770.

The name Queen's College, as fixed by the charter, was undoubtedly selected by Governor Franklin as a compliment to the Consort of King George III, Charlotte of Mecklenburgh-Strelitz. She became queen September 8, 1761, and was evidently a capable as well as a beautiful woman.

[10] The two English national songs used were written about the same time, "Rule Britannia" by Dr. Arne in 1740 and "God Save the King," ascribed to Henry Carey, in 1743.

with mutual congratulations and hearty wishes for the success of the new college.[11]

[11] The Dutch dominies evidently understood the text "Be ye wise as serpents," when they made up the list of petitioners for a charter for Queen's College. These petitioners were among the most prominent men in the Province. Peter Hassenclever, Colonel Theunis Dey, Captain Kuyper, and Hendrick Fisher were men of wealth or of official position or business prominence. Van Metern was a great land holder in Salem County, owning about 6,000 acres. William Ouke was mayor of New Brunswick, 1763 to 1779. Dr. John Cochran was Surgeon General during the Revolution and familiarly called "Dear Bones" by Washington. Rev. Ab^{m} Beach, an Episcopal minister of this city, was later an assistant at Trinity Church, New York. Johannes Johnson was mayor of New York and Ab^{m} Lott was a treasurer of the Colony. The latter at one time lived in the neighborhood of Morristown, and Mrs. Washington visited with the Lotts while the General was in camp near their home.

The following is a copy of a rough draft of the petition for a change in the first charter. Restorations of parts missing from the torn original are inclosed in brackets, [].

the petition of the trustees of qu[ens] Colige of new Jersy—most humly shewet.

that by a former petition, & adres to your Ex^{y} & honers. thay most sinsably exprest thare greadfoul sentements of the destinquig favour grantet by the Royle Charter for ERecting a simenery of larning by the nam of Quens Colige of new Jersy—by which favours. your Ex^{y} & Honers disCovert—a most tender and imparsioll Regrardt for the good of all mankined in ginarle & for Removing those Devickletis the duch in thise parts laybert onder of sending thar Jouth to holland to be adecaytet for the Cosspel ministry in pertikoler. by which generis a Disposotion th[a]y whare in-Coritge to supleCad[e for th]e alteration of Carten Classis, in sad Chart[er whi]ch thay aperhandit woult (if not alteret) be pre[judi]tial to the progras of s^{d} intetewion—

and that as your Ex^{y} & honers did not thinck proper at that time to grant thare Request—

wee your Hum^{l} petitionars, are onder this disagreable need sesity to truble your Ex^{y} & honers agin at this time weth our most persing suppleCation. wee Can now from sad Expieren ashour your Ex^{y} & honers. that weth out those alterations wee have the greatist Reson to vear that this inteteuion tho Ever so wise & Cearfouly planet Can never with Credit & Repewtaion be Caret in to Execution or answer the good pu[rp]oses intendit thareby your Ex^{y} & honer will be sinable that the funds nesysary for Erecting & suporting [the sa]d instetewtion will prinsably depend upon the [li]verle doanation from the duch inhabetens of our nabring provensis as well as of this Collony—

and wee have to much Reson to suspect that Chanel ever to open onles those imbarrisens are Removet aspasiely that alarming thestinction between Resydens & non Resydens of this Collony. wee have from time to time apintet meetings of the trosteas. But have not bin able even to form a bourt Except the last & then not a suvitiont no^{r} of layman to Elect other trusteas in the Room of such as have then Resingnet or Revuse to quallivy—and that the prinsable Reason wy som Revuse to qualyfy & others in-



PAGEANT, EPISODE I: THE DUTCH CROSSING THE RARITAN

Episode III

Patriotism of City and College

1776

The Reading of the Declaration of Independence in New Brunswick

CAST

Col. John Neilson: Mr. Robert Hude Neilson (d)
Rider: Mr. Russell E. Watson

Citizens of New Brunswick
(Descendants of Colonial citizens are marked "d")

Mrs. Charles H. Bonney (d)	Miss Marie Cowenhoven (d)
Mrs. Oliver Davidson (d)	Miss Helen Janeway (d)
Mrs. Edward W. Hall (d)	Miss Helen Janeway, Jr. (d)
Mrs. J. Bayard Kirkpatrick (d)	Miss Katherine Janeway (d)
Mrs. Jacob G. Lipman	Miss Adelaide Parker (d)
Mrs. George W. C. McCarter (d)	Miss Catherine H. Schneeweiss (d)
Mrs. John H. Raven (d)	Miss Julia Wells
Mrs. Alan H. Strong (d)	Miss Helen Williamson (d)
Mrs. Mott Bedell Vail (d)	Miss Julia Williamson (d)
Mrs. William H. Waldron (d)	Mr. George V. N. Baldwin, Jr. (d)
Miss Elizabeth Rutgers Baldwin (d)	Prof. Arthur J. Farley
Miss Margaret Bayard Baldwin (d)	Mr. Ambrose Hardenbergh (d)
Miss Sarah Clark (d)	Mr. J. Bayard Kirkpatrick (d)

Children: Annie Chamberlain, Mary Chamberlain, Ethel Schlosser Asher Atkinson, William Atkinson, Leonard Lipman

Fife and Drum Corps

Robert O. Bowlby	Kenneth C. Hand
William D. Burch, Jr.	Robert V. E. Martin
Chester C. Cubberley	Graham Pelton
Harold W. Faint	John K. Powell

Militia

Captain: Capt. Shelby Carl Leasure
Lieutenant: Francis J. Scarr

Lauren S. Archibald	Herbert C. Koehler
Everett B. Bleecker	Perry M. Moore
Joseph Breckley	Henry R. Perkins
Frank L. Clayton	Alfred P. Skinner
Willis P. Duruz	Joseph H. Sprague, Jr.
Norman K. Eypper	M. Joseph Truscott
Isidor B. Glucksman	Pierre Van Dyck
Earl S. Harris	

[Cli]neable to Resine & so very bakward in ate[nding] are those Restrictions Complaind o[f] in our former petion
wee thare four in behalf of that loydable & most promising instetewtion. do a most Ernestly desyre & pray that your Ex^{r} & honers will be pleeset to take this very salm afayr in to your most searis Consetheration & to grant such Releve & asisten thearin as to you in your gread wisdom shall seeme meet—and wee as in dewty bound shall Ever pray singd by order of the trusteas
Conviend
at hakinsake the 4th
of Octob^{r} 1769

While the exact date on which the Declaration of Independence was read in New Brunswick is not known, the manner of its reading and its reception by the citizens is recorded. It was read by Colonel John Neilson from the top of a table brought out of a house on Albany Street. It is on this information that the action of the episode is based.[12]

Citizens of New Brunswick pass to and fro. The sound of fife and drum[13] is heard from a direction corresponding to Burnet Street. A company of Colonial militia approach, Colonel John Neilson at their head.[14] As they reach the center of the stage, they disband and mingle with the townspeople. A rider is heard approaching from the Princeton road. He rides to the center of the

[12] Force's Archives tell us that the Declaration of Independence was read in the State House in Philadelphia on the 8th of July, at Trenton, N. J., the same day, and in Nassau Hall at Princeton on the evening of July the 9th. From other sources we learn that it was read by Col. John Neilson in New Brunswick, from the top of a table or barrel brought out of the house of his brother officer, Moses Scott, M.D., surgeon of the same regiment which Col. Neilson commanded. Lieut. Col. Azariah Dunham, Major John Duychinck, and Major John Taylor were also officers in this regiment. So too was John Van Emburgh. As the militia were engaged watching the British along Newark Bay and the Kills from Amboy to Elizabethtown and Powles Hook until the 20th of July, when they were allowed to go home to gather the harvest, the reading was probably at or about that date. This may account for the absence of a note in Force's Archives as to its reading. Some opposition was expected, but none developed. On the contrary, it was well received. The pageant deviates to some degree from historical accuracy in the interest of the action.

[13] The music played by the fife and drum corps as the militia appear is called "The Federal March." This was probably first published in Boston in 1780 or 1790, but was played considerably before this time.

[14] The first company raised in New Brunswick was a company of minute men. Their standing, equipment, organization, and employment were not satisfactory, and Colonel Neilson asked that they might be put on a better footing. Col. Neilson was first the Colonel of the Minute Men and afterward Colonel of the 2d Regiment, Middlesex Foot Militia. The officers who were associated with Col. Neilson—whether under the first or second organization it is difficult to say—were Lieut. Col. Azariah Dunham, Major John Duychinck, Lieut. Col. Richard Lott, Major John Taylor, Major John Van Emburgh, Surgeon Moses Scott, and Lieut. Jas. Schureman.

In later days, 1824, when LaFayette passed through New Brunswick his escort consisted of the first squadron of Horse Artillery, Major Van Dyke commanding, the New Brunswick Artillery Company, in which Jas. Neilson was an officer, and the City Guards.

stage, dismounts and asks for the Colonel. He is directed to him and hands him a paper. A table is brought and, mounting upon it, Colonel Neilson reads the Declaration of Independence to the citizens and soldiers.

THE DECLARATION OF INDEPENDENCE

A declaration by the representatives of the United States of America, in Congress assembled.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty, it is their right, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies, and such is now the necessity which constrains them to alter their former systems of government.

. . . . . .

We, therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, that these United Colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved; and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do.

And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

The reading is followed by applause. The militia fall

in and to the tune of "Yankee Doodle" the company disperses.[15]

Episode IV

Expansion
1809
The Laying of the Cornerstone of Queen's Building, April 27, 1809

CAST

President Condict: Rev. John H. Raven

Trustees

Prof. Alva Agee	Prof. Albert C. de Regt
Mr. Asher Atkinson	Prof. Charles Hale
Prof. Maurice A. Blake	Prof. Thomas J. Headlee
Mr. Philip M. Brett	Prof. Harry R. Lewis
Mr. Holmes V. M. Dennis, Jr.	Dr. J. Percy Schureman (descendant)

Professors

Prof. William P. Kelly — Prof. Alfred A. Titsworth

Mr. Charles J. Scudder

Students

Joseph L. Chambers	Elmer W. Packer
Donald H. Davenport	A. Leslie Pfeil
Harold B. Hill	John W. Rastall
R. Stuart Jones	H. Wolcott Rogers
George W. Ingling	Jaques M. Stryker
Francis E. Lyons	Reller D. Van Wagenen
Frank P. Merritt	Arthur J. Wirth
Ross H. Miner	

Citizens of New Brunswick

Mrs. Asher Atkinson	Miss Julia Bogart
Mrs. Lewis B. Chamberlain	Miss Evelyn Knox
Mrs. Holmes V. M. Dennis, Jr.	Miss Maud Schenck
Mrs. George A. Osborn	Miss Helen E. Searle
Mrs. Eliot R. Payson	Miss Agnes W. Storer
Mrs. J. Percy Schureman	Miss Elizabeth Strong
Mrs. William B. Twiss	Prof. Frederick C. Minkler
Miss Louise Benedict	Dr. Arthur L. Smith
Miss Elisabeth R. Bevier	Prof. William B. Stone

The accounts of the laying of the cornerstone of the new building for Queen's College are extremely meager.

[15] The tune of "Yankee Doodle" is played as it probably sounded in 1776. This version is taken from a selection of Scottish, English, Irish, and foreign airs published in Glasgow about 1775 or 1776.



PAGEANT, EPISODE II: THE GRANTING OF THE CHARTER, 1766

The Trustees' minutes record the fact that twelve Trustees were present at the meeting held on the day that the cornerstone was laid. It is also a tradition that coins were thrown into the mortar at the conclusion of the ceremony. Upon these minutes and this tradition the action portrayed is based.[16]

A procession of Trustees, Faculty, students, and citizens wends its way from the city of New Brunswick to the College grounds. Upon their arrival President Condict lays the stone and the old Dutch hymn, "We Gather Together to Ask the Lord's Blessing," is sung.

"A PRAYER OF THANKSGIVING"

We gather together to ask the Lord's blessing,
He chastens and hastens His will to make known;
The wicked oppressing, cease them from distressing,
Sing praise to His name, He forgets not His own.

Beside us to guide us, our God with us joining,
Ordaining, maintaining His kingdom divine,
So from the beginning the fight we were winning;
Thou, Lord, wast at our side,—the glory be Thine.

We all do extol Thee, Thou Leader in battle,
And pray that Thou still our Defender will be.
Let Thy congregation escape tribulation;
Thy name be ever praised—O Lord, make us free.

[16] The laying of the corner stone of the third building in which Queen's College held its sessions took place on April 27, 1809. There is, however, no satisfactory account of the ceremonies. Twelve of the Trustees—those who could readily be called together—held a meeting on that day. It is therefore quite possible to assume that they had a part in the exercises. Tradition says that the President, Rev. Ira Condict, then but 45, laid the stone with his left hand. The other trustees were Rev. John M. Van Harlingen, 48; Rev. John Schureman, 31; three clergymen and nine laymen: J. R. Hardenbergh Jr., John Neilson, James Schureman, Dr. Levi Dunham, Rob^{t} Boggs, Staats Van Duersen, Dr. Chas. Smith, W. P. Deare, and Ab^{m} Blauvelt. The last named published the city paper and no doubt wrote an account of the ceremony, but unfortunately no paper of the date can be found. All were citizens of New Brunswick. Of the Faculty, there were present, Daniel H. Condict and Robert Adrain; and of the city clergy, Rev. Dr. John Croes, Rector of Christ Church, who was also a teacher in the Preparatory School, which attained a high degree of excellence under his administration. He was later the first Bishop of New Jersey. The eighteen students, the wives of the Trustees and Faculty, and the enthusiastic friends of the College must have completed the company which wended its way from the town to the barren hill where "Old Queen's" was to stand.

"Old Queen's" itself was designed by John McComb, the architect of

At its conclusion there is mutual congratulation, coins are tossed into the mortar, and the procession returns to the city.

Episode V

Social Life of City and College
1840
A Ball at "Buccleuch"[17]

CAST

Colonel Joseph W. Scott: Mr. Charles T. Cowenhoven, Jr.
Mrs. Richard Varick Dey: Mrs. Edward W. Hicks

Guests

Mrs. Drury W. Cooper	Miss Laura B. Kirkpatrick
Mrs. J. Douglas Fisher	Rev. J. Frederick Berg
Mrs. W. Edwin Florance	Mr. J. Douglas Fisher
Mrs. John W. Mettler	Mr. John W. Mettler
Mrs. Walter R. Newton	Mr. Ralph N. Perlee
Mrs. Ralph G. Wright	Mr. Charles H. Reed
Miss Catherine L. Davidson	Mr. Henry P. Schneeweiss
Miss Mary Gillespie	Mr. Percy L. Van Nuis

Guests Who Dance

Miss Elizabeth Baldwin	Mr. Henry C. Berg
Miss Mary Baldwin	Mr. John S. DeLamater
Miss Margaret Daly	Mr. J. Ralston Lippincott
Miss Ella Halsted	Mr. Robert G. Test
Miss Katherine Runyon	Mr. W. Phillips Thorp, Jr.
Miss Katherine Stevenson	Mr. Pierre D. Van Mater
Miss Dorothy Strong	Mr. Anson W. Voorhees
Miss Katherine Weigel	Mr. Charles L. Walker

Musicians

Morris Breitkopf	John R. Van Arsdale
Raymond J. T. Swing	

Servants

Roy E. Anderson	Mefford R. Runyon
M. Harold Higgins	

The Colonial mansion of Buccleuch, built about 1742, has been famous for its hospitality. For more than a century and a half it was the scene of notable events. Among them was a ball given in 1840 by Colonel J. W.

the New York City Hall. Clothed in its new coat of white, it has again, after many years, assumed its rightful place among the beautifully proportioned buildings of our early American architecture.

[17] The history of the Colonial mansion of Buccleuch begins with its occupancy by Anthony White, who married Elizabeth Morris about the same time that Edw. Antell married her sister Anne. Both were daughters of Gov. Lewis Morris. It was about 1742 that White built the "White

Scott, at which his daughter, Mrs. Richard Varick Dey, acted as hostess. Other New Brunswick homes were famous for their entertainments, among them the temporary residence of Baron Hyde de Neuville, French minister from 1816 to 1822. A famous ball was given by him in 1815 to which there were issued two hundred invitations. We possess accounts of both this and the Buccleuch ball and it is upon the basis of the social life which they suggest that the action of this episode is based.

As the musicians commence to play the host and hostess take their places to receive the guests. These arrive and are welcomed. A quadrille is formed and danced, after which the guests take their partners and leave the stage as if for supper.[18]

I. Le Pantalon

The first strain, eight measures, played once before the dance commences.

Figure.—The first strain repeated, the second and third played straight through and Da Capo every time figure is performed.

	Bars
1st. The four opposites advance and retire	4
2nd. Chassez to the right and left	4
3rd. Set to your partners	4
4th. Turn your partners with both hands	4
5th. Ladies chain	8
6th. Chassez across, all eight set and back again	8

The other dancers do the same.

House," now Buccleuch, and Antell built the house, now called Ross Hall, almost directly opposite across the river. Shortly before the Revolution White sold his house to Gen. Wm. Burton, who had married Isabella Auchmuty, daughter of the Rector of Trinity Church, New York. It was confiscated by the Commission of Forfeited Estates and sold in 1783. While held by the Commission it was occupied briefly by George Janeway and then by the Inniskillen Dragoons. Charles Stewart was the next owner; then John Garnett, who lived in it 23 years, and at his death Col. Joseph Scott. Mr. Dey, who inherited Buccleuch, and with his sister presented it to the city for a park, is a descendant of Col. Theunis Dey, of Bergen County, one of the petitioners for the charter of Queen's College in 1766.

The house itself is a fine example of the "Colonial Architecture" of New Jersey. Not as rich in decorative detail nor as pure in design as some of its New England contemporaries, it is nevertheless well worth a visit for the lover of what was best in the art of our early days.

[18] The directions for the quadrille as here presented were taken from "A Companion to the Ball Room," by Thos. Wilson, published in London about 1820, containing directions for all the dances in vogue at the time.

II. L'Eté

The first strain played once before the dance commences.

Figure.—The first strain repeated, second played straight through and Da Capo every time the figure is performed.

	Bars
1st. The opposite lady and gentleman advance and retire	4
2nd. Turn your partners	4
3rd. Cross over, giving right hand to the opposite lady, and set	4
4th. Chassez to the right and left	4
5th. Cross back again to places, giving the left hand, and set	4
6th. Chassez to right and left	4

The other dancers do the same.

. . . . . .

When all couples have finished the dance, then hands all around for the finale, which will take the first strain once.

A ball at Buccleuch which was given in 1840, and a preceding ball at Baron Hyde de Neuville's have been reviewed in a most interesting manner by Miss Mary J. Atkinson in a paper read before the New Brunswick Historical Society. It is unfortunate that the limited space of a program does not permit the reproduction of this article. It gives a very clear insight into the life of the period and its list of guests contains numerous names identified with New Brunswick from the earliest times and still borne by many of her citizens. This ball at Buccleuch was in costume and a description of it in verse has come down to us. Besides the account of the guests which this description contains there is an interesting reference to the refreshments of such an occasion.

"Then all did justice to the fare,
(Not fair) that with great *goût* they swallowed.
The oysters vanished quickly there,
And many a sandwich followed.
A maid I was admiring there,
She seemed a nun just from the cloisters,
But she ate up a plate (I swear)
Of luscious pickled oysters.
The grapes were gathered rapidly,
Almonds and jellies vanished fast,
And one might see
The mottoes flee
Like leaves upon the blast.
Thus ends my song—my pen is tired
With making food for others' laughter.
If any more should be required,
I'll give it you hereafter."

O. G. WARREN, New York, March 6, 1840.

As the guests are assembled for the ball the musicians play some of the waltzes of Johann Strauss, whose dance music had just come into vogue at this time. The quaint, old-fashioned quadrille used is by Phillipe Musard (born in Paris 1793), one of the best French composers of dance music, being especially well known for his quadrilles. The dull title page of this composition, which was printed in New York, reads "Les Echos, Quadrille, as performed at the Assemblies and Private Parties by Kammers' Celebrated Band."



PAGEANT, EPISODE III: COLONIAL MILITIA

Episode VI

Patriotism Reaffirmed

1861

The Flag Raising of May 13, 1861

CAST

President Frelinghuysen: Prof. E. Livingston Barbour

Professors

Prof. Edwin B. Davis
Mr. Leigh W. Kimball
Prof. J. Volney Lewis
Prof. Walter R. Newton

City Officials

Prof. Charles H. Whitman
Mr. G. Harold Buttler

Citizens of New Brunswick

Mrs. Alva Agee
Mrs. J. Frederic Berg
Mrs. Maurice A. Blake
Mrs. Thomas J. Buckley
Mrs. John S. Clark
Mrs. James A. Edgar.
Mrs. William P. Kelly
Mrs. W. Johnson Kenyon
Mrs. Harry R. Lewis
Mrs. John W. Mettler
Mrs. Frank R. Pratt
Mrs. J. Preston Searle
Mrs. L. Kirkpatrick Smith
Mrs. Charles W. Stevens
Mrs. Gerard Swope
Mrs. Clarence Ward
Miss Calista Allen
Miss Josephine Atkinson
Miss Margaret S. Cook
Miss Charlotte K. Drury
Miss Loraine C. Harrison
Miss Fanny Marshall
Miss Elizabeth Metlar
Miss Katherine Metlar
Miss Louise Mundy
Miss Helen Pitman
Miss Juliette V. N. Schwenger
Miss Mary Spader
Dr. David C. English
Mr. John W. Mettler
Mr. J. Claude Thomson

Children: Ruth Berg, Margaret Stevens, Henrietta Swope, Helen Ward
Frederic Berg, Treadwell Berg, Champion Ward

Students

David G. Ackerman
Willis W. Angus
Lauren S. Archibald
Charles E. Bloodgood
Herbert W. Boes
Byron P. Croker
Joseph Duffee
Taylor H. Edwards
Elmer H. French
Lawrence H. French
Vincent J. Gallagher, Jr.
Frederick B. Heitkamp
Albert W. Holzmann
Harry R. Klein
Roy F. Layton
Prof. Harry N. Lendall
Noel D. Ludlow
Andrew F. Lynch
Brooks C. Martin
William N. Packard
Gustav Patz
George J. A. Perpente
C. William Pfeil, Jr.
Sidney Seidler
Leonard A. Sibley
Charles LeR. Steegar
Cyril Wimpenny
Wm. Stanley Woodward

SOLDIERS

Captain: Capt. Shelby C. Leasure
Lieutenant: Francis J. Scarr

Karl O. Baird
Norman G. Becker
Everett B. Bleecker
Joseph Breckley
Frank L. Clayton
Thomas F. Colleran
Willis P. Durur
Norman K. Eypper
Isidor B. Glucksman
Warren L. Griffin
Earl S. Harris
Charles H. Hollenbeck
Herbert C. Koehler
Paul W. Lukens
Henry R. Perkins
Neal D. Quimby
Austin M. Rice
Alfred P. Skinner
J. Horace Sprague, Jr.
Edwin B. Thompson
M. Joseph Truscott
Jerome S. Underhill
Pierre Van Dyck
Sheldon E. Ward
William G. Whitney

The *Christian Intelligencer* of May 23, 1861, gives an account of the raising of the Stars and Stripes over Rutgers College amid the unbounded enthusiasm of the students, a number of whom had already enlisted. The flag, made and presented by the young ladies of the city, was fourteen by twenty-two feet in size. The venerable president, Hon. Theodore Frelinghuysen, made the address, and the Hon. G. B. Adrain made the presentation speech. The flag raising was at four o'clock and about five hundred persons were present. It is upon this account, supplemented by similar accounts from other sources, that this episode is based.[19]

A crowd is seen gathering to witness the raising of a new flag above Queen's building. The President of the College, members of the Faculty, and important townspeople take their places on the platform. Students and citizens gather about.

The President makes a speech:

"We are gathered together, my friends, on a most solemn and important occasion. In a time when we were in the full tide of national blessings, when our country's banner was cherished at home, respected and honored abroad, we find that seven sister states have separated from us and raised the armed hand of rebellion to overthrow the government. . . . Our forefathers saw and felt the defects springing from the independence of single

[19] A paper read before the New Brunswick Historical Society by Dr. J. H. Raven, contains a most interesting and comprehensive account both of this flag raising and of the laying of the cornerstone of Queen's College.

states, and that there could not be either safety or glory in thirteen independent factions. Hence the framers of the Constitution assembled for the purpose of forming a wise and permanent bond of union. The Union formed then is the Union of today, and under it our prosperity has been so great that we are willing to sacrifice the last drop of our blood to see it maintained against traitors. Secession is only a name gotten up to palliate treason. The doctrine would be amusing were it not so abominable. Why, if seven states can secede, what is to hinder one? Nay, may not Middlesex county secede from New Jersey and New Brunswick from Middlesex county? The next thing will be that our very wives will be seceding from us. . . . The first cannon shot against Sumter struck the great heart of the American people and that heart shall never cease beating until this wrong is avenged. (These seceding states) are endeavoring to coil a serpent among the stars and stripes, whose fangs shall strike out the emblems of seven states from its glorious folds. If a foreign foe had attempted this the nation would have risen up as one man to hurl down the aggressor, and how much worse was it when the foe came from within our own bosom. . . . We must fight! There is no alternative. Rebellion must be crushed, and then we shall become once more a happy and united people."

The students sing "The Flag of Our Union."[20]

THE FLAG OF OUR UNION FOREVER

A song for our banner, the watch-word recall,
Which gave the Republic her station.
United we stand, divided we fall,
It made and preserved us a nation.
The union of lakes, the union of lands,
The union of states none can sever;
The union of hearts, the union of hands,
And the flag of our union forever!

The flag[21] is raised amid cheers, followed by the singing of "The Battle Hymn of the Republic."

THE BATTLE HYMN OF THE REPUBLIC

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.

Chorus:
Glory! Glory! Hallelujah!
Glory! Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
His truth is marching on.

[20] The singing was led by three young men of the college, and consisted of "America," "The Star Spangled Banner," and "The Flag of our Union."

[21] The flag used in this episode was owned by a gentleman of Brooklyn and was flown from his residence in that city upon the receipt of the news of each victory of the Union armies.

I have seen Him in the watch-fires of a hundred circling camps,
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.—*Cho.*

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh! be swift! my soul, to answer Him! be jubilant, my feet!
Since God is marching on.—*Cho.*

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free,
While God is marching on.—*Cho.*

A company of soldiers marches by on the way to the front. Some of the college boys run out to join them.

The crowd then disperses to the strains of "Tenting Tonight."

TENTING ON THE OLD CAMP GROUND

We're tenting tonight on the old camp ground,
Give us a song to cheer
Our weary hearts, a song of home
And friends we lov'd so dear.

Chorus: Many are the hearts that are weary tonight,
Waiting for the war to cease,
Many are the hearts waiting for the right,
To see the dawn of peace.

Refrain: Tenting tonight,
Tenting tonight,
Tenting on the old camp ground.

We've been tenting tonight on the old camp ground,
Thinking of days gone by,
Of the lov'd ones at home who gave us the hand,
And the tears that said "good-bye!"
Chorus and Refrain

We're tired of war on the old camp ground,
Many are dead and gone,
Of the brave and true who've left their homes,
Others been wounded long.
Chorus and Refrain

Epilog

The Expansion of Learning

CAST

The Arts and Sciences

Mrs. Louis Bevier, Jr. — Mrs. Carl R. Woodward
Mrs. Floyd E. Chidester — Miss Elisabeth R. Bevier



PAGEANT, EPISODE III: THE READING OF THE DECLARATION OF INDEPENDENCE, 1776

Miss Elizabeth Buckley
Miss Margaret Connors
Miss Sydney S. Cook
Miss Catherine L. Davidson
Miss Mary Dennis
Miss Mary Gillespie
Miss Mabel Hoitt
Miss Caroline Ingham
Miss Helen Janeway
Miss Katherine Janeway
Miss Dorothy McCurdy
Miss Marian McKinney
Miss Frances Bunyon
Miss Catherine H. Schneeweiss
Miss Elizabeth Scudder
Miss Margaret Shield

THE COLONIAL COLLEGES

W. Leland Childs
Norman F. Dahl
Searle B. Dougherty
Arthur D. Drake
Anson M. DuBois
Harold W. Faint
Arthur L. Fink
C. Russell Gildersleeve
Churchill Franklin
Roy E. Anderson
Harold Hawkins
W. Copley Herbert
M. Harold Higgins
August W. Hock
Morris B. Jackson
Enos F. Jones
George A. Kuyper
John R. Riker, Jr.
Franklin S. Thompson
Anton F. Ward

COLOR GUARD

Frank S. Beckwith
Rudolph Elmer
Floyd E. Mehrhof

In contrast to the prolog, in which the figures of the Seven Liberal Arts and Philosophy are symbolical of the learning of the Middle Ages, the epilog symbolizes the broader learning of today. As exponents of this learning, and in deference to the occasion, the ten Colonial colleges of America are chosen. Founded even before the Republic itself, they were the first exponents in this country of that higher education which had its beginnings in the monasteries of the Middle Ages and gradually expanded, first in the universities of Europe and then in our own colleges, direct descendants of these universities.

Learning may no longer be symbolized by the Trivium and Quadrivium, and so in place of the medieval figures of Philosophy and the Seven Arts, there now appear twenty figures representative of twenty of the leading branches of study taught in our present-day colleges and universities. They are dressed in the colors of the ten Colonial colleges and each has a symbol of the branch of learning which she represents. Thus Theology has a cross and an alpha and omega; Astronomy, the moon and stars; History, a scroll; Chemistry, a retort; Art,

a palette; Agriculture, a plant; and so on through the list. The figures form a tableau of the Arts and Sciences. As they take their places two men are seen advancing, dressed in Colonial costume, carrying the banner of Harvard, first of the Colonial colleges. As they reach the center of the stage one verse of "Fair Harvard" is sung. They are followed in turn by similar figures for the other nine institutions in the order of their founding.

1.—FAIR HARVARD

Fair Harvard, thy sons to thy jubilee throng,
And with blessings surrender thee o'er.
By these festival rites, from the age that is past,
To the age that is waiting before.
O relic and type of our ancestors' worth
That has long kept their memory warm,
First flow'r of their wilderness! star of their night,
Calm rising thro' change and thro' storm!

2.—ALMA MATER—WILLIAM AND MARY

Hark, the students' voices swelling
Strong and true and clear,
Alma Mater's loves are telling,
Ringing far and near.

William and Mary, loved of old,
Hark upon the gale:
Hear the thunders of our chorus,
Alma Mater, Hail.

3.—DEAR OLD YALE

Bright college years, with pleasure rife,
The shortest, gladdest years of life;
How swiftly are ye gliding by!
Oh, why doth time so quickly fly?
The seasons come, the seasons go,
The earth is green, or white with snow,
But time and change shall naught avail
To break the friendships formed at Yale.

4.—HAIL PENNSYLVANIA

Hail! Pennsylvania!
Noble and strong;
To thee with loyal hearts,
We raise our song.
Swelling to Heaven loud,
Our praises ring;
Hail, Pennsylvania,
Of thee we sing!

5.—OLD NASSAU—PRINCETON

Tune every heart and every voice
Bid every care withdraw,
Let all with one accord rejoice,
In praise of old Nassau.

Chorus: In praise of old Nassau, my boys,
Hurrah! Hurrah! Hurrah!
Her sons will give, while they shall live,
Three cheers for old Nassau!

6.—SANS SOUCI—COLUMBIA

One last toast ere we part!
Written on ev'ry heart,
This motto stay,
"Long may Columbia stand
Honored throughout the land,
Our Alma Mater grand,
Now and for aye!"

7.—ALMA MATER—BROWN

Alma Mater, we hail thee with loyal devotion,
And bring to thine altar our off'ring of praise.
Our hearts swell within us with joyful emotion,
As the name of Old Brown in loud chorus we raise.
The happiest moments of youth's fleeting hours,
We've passed 'neath the shade of these time-honor'd walls;
And sorrows as transient as April's brief showers
Have clouded our life in Brunonia's halls.

8.—ON THE BANKS OF THE OLD RARITAN—RUTGERS

My father sent me to old Rutgers
And resolved that I should be a man,
And so I settled down
In that noisy college town
On the banks of the old Raritan.

Chorus: On the banks of the old Raritan, my boys,
Where old Rutgers evermore shall stand.
For has she not stood
Since the time of the flood,
On the banks of the Old Raritan?

9.—THE DARTMOUTH SONG

Come fellows, let us raise a song,
And sing it loud and clear;
Our Alma Mater is our theme,
Old Dartmouth, loved and dear.

Dartmouth! Dartmouth!
Challenge thus we fling!
Dartmouth! Dartmouth!
Hear the echoes ring!
Thy honor shall be ever dear,
Old Dartmouth green without a peer,
As long as we can give a cheer,
For Dartmouth! Wah-hoe-wah!

10.—HAMPDEN-SIDNEY SONG

Here's to old Hampden-Sidney, the garnet and the gray,
And the team of tried heroes who defend her name today,
And to old Alma Mater, we'll e'er be true to thee,
For we'll spread with song and story, the fame of H. S. C.

When the group is completed a color guard with the Stars and Stripes forms the center of the tableau and the pageant closes with the singing of the "Star Spangled Banner," the audience joining in the singing.

THE STAR SPANGLED BANNER

Oh, say can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, thro' the perilous fight,
O'er the ramparts we watch'd were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof thro' the night that our flag was still there.
Oh! say does that star spangled banner yet wave
O'er the land of the free, and the home of the brave?

On the shore dimly seen thro' the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream:
'Tis the star spangled banner; oh, long may it wave
O'er the land of the free and the home of the brave.



PAGEANT, EPISODE IV: THE LAYING OF THE CORNERSTONE OF QUEEN'S, 1809

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has washed out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave;
And the star spangled banner in triumph doth wave
O'er the land of the free and the home of the brave.

Oh, thus be it ever when freemen shall stand
Between their loved home and wild war's desolation;
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the Pow'r that hath made and preserved us a nation!
Then conquer we must when our cause is so just,
And this be our motto: "In God is our trust!"
And the star spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

RECEPTION BY MR. JAMES NEILSON

"Woodlawn," 4:00 to 6:00 P. M.

Immediately following the Pageant Mr. James Neilson, a Trustee of the College and member of the class of 1866, tendered a reception in honor of the delegates, guests, Trustees, Faculty, and alumni at his residence, "Woodlawn," adjacent to the College Farm. It was largely attended and very enjoyable. Many members of the Pageant cast attended in the quaint costumes of earlier days, adding a touch of variety and picturesqueness. The heavy rain which had begun to fall interfered somewhat with the attendance and with the convenience of guests in arriving and departing.

THE ANNIVERSARY DINNER

The Ballantine Gymnasium, 7:30 P. M.

The Celebration Dinner in honor of delegates and guests was given in the Gymnasium, the Trustees and Faculty serving as hosts. At the head table with President Demarest, who presided, were Ambassador W. L. F. C. van Rappard, President W. H. P. Faunce of Brown University, President John Grier Hibben of Princeton University, Dr. John H. Finley, Commissioner of Education of the State of New York, President Frank J. Goodnow of the Johns Hopkins University, Dr. Merrill Edwards Gates, sometime President of Rutgers College, and Mr. Leonor F. Loree, of the class of 1877, President of the Delaware and Hudson Company. During the dinner there was music. After the dinner the speaking was as follows:

President DEMAREST: I wish first to say just a word of very cordial welcome to our guests, the delegates from the colleges and universities. Tomorrow morning I may be permitted, perhaps, to speak at somewhat greater length.

I would like to read certain letters I have received but I shall not stop for that. President Woodrow Wilson has written expressing his extreme regret that he is unable to be here. He had hoped to come. The stress of circumstance at the last moment compels his absence. He sends his heartiest congratulations to Rutgers.

The Ambassador from Great Britain, Sir Cecil Spring-Rice, and Dr. Henry van Dyke, Minister of the United States to the Netherlands, have also written, expressing their regrets and sending their very cordial congratulations to this College.

The first speaker of the evening represents the university closest to us, a university with which we have had close connection through the many years. Princeton University, then the College of New Jersey, sent, as I said this morning, to Queen's College its first tutor, Frederick Frelinghuysen, and its second tutor, his classmate, John Taylor. There was proposal to unite the

two institutions at one time. Cordial relation continues between them and warm personal sympathy between those who preside over their life.

I have very great pleasure in introducing the President of Princeton University, Dr. John Grier Hibben.

SPEECH

JOHN GRIER HIBBEN, Ph.D., LL.D.
President of Princeton University

PRESIDENT DEMAREST, LADIES AND GENTLEMEN, AND MEN OF RUTGERS: I bring to you not only for myself personally, but for the College of New Jersey of the distant past and for Princeton University of the present, my very sincere and happy felicitations upon this occasion—the more so because of the intimate relations between the two institutions to which you have so kindly referred. It has been one of the most delightful experiences of my administration that I have had the cordial and very happy friendship of Dr. Demarest. We feel that we are bound together, Dr. Demarest, not only by the personal ties of the present, which are very delightful to me, but also by those ties that go back to the beginning. For as we follow, in our imagination, lines back to that past, the origin of Rutgers, which we today celebrate, and the origin of the old College of New Jersey, the past is not that of two institutions, but it is one past. We have had the same kind of academic ancestors. The men who founded Rutgers and the men who founded the College of New Jersey were men of the same type of religious convictions. They possessed the same theory of conduct, the same theory of government. Their hearts beat with the same kind of patriotism. And so we feel that our origin has been the same, and as we are here tonight to celebrate these early beginnings, it seems to me that for a few moments I can very fittingly speak of the spirit of the past.

We cannot regard it in the way of a personal memory.

Those men are too far away from us. We have heard of them, we have read of them, and ours is a tradition which we highly prize. The men themselves are strangers to us. They belong to that great choir invisible of the departed dead. But it is not only a tradition, ladies and gentlemen, which we prize. It is more than that for some of us, or for most of us, I dare say. We have today in our blood the inheritance of these ancestors of ours. We are descendants from them and I am disposed to think that the very best that is in us—the striving after the high and the noble and the good that we feel in our lives; any attainment that we may have made or that we may be able to make—in it all, in the very best that is in us, our ancestors are speaking in and through us, are striving in and through us, and in that best of us there is the reincarnation of their spirit.

How amazed they would be if we could summon them tonight from their tombs and point to the electric light and tell them its story; if we could take them, in the light of the day, to this great station that you have in your neighborhood that sends out its wireless messages across this great continent. And could we not tell them the story of the aeroplane, and the submarine, and of all the great progress that the world has made in these one hundred and fifty years? And with what shame, also, we would have to tell them of the great European War; of the engines of destruction tearing down what they and their kinsmen on the other side of the Atlantic have been building up for centuries in faith and in hope. And out of their amazement they would perhaps turn to us, their sons, and they would ask of us at this time the very searching question: "But what of the moral and the spiritual progress of this country? Are you as proud of that as you are of all of these material achievements?" And how would we be able to answer that question? The answer we would have to give is that we are not thoroughly satisfied, to say the least, with our advancement in this regard. We say to our ancestors tonight: "We crave for the present and for the future a double portion



PAGEANT, PROLOG: KNIGHTS AND MONKS



PAGEANT, EPISODE V: THE BALL AT BUCCLEUCH

of your spirit. We would not go forth into this unknown future of ours in our country and the unknown future of the world without stopping at least at this time to secure some benediction from the past."

There is a man who is very much in the eye of the American public today, one of the greatest manufacturers of our country, who said not long ago—and it was quoted in all of our newspapers—that he was not interested in the past, that the past had no meaning for him, that the man of affairs must live today wholly in the present and with an eye toward the future. Ladies and gentlemen, I wish to state—and in stating this I believe I express the feeling of every one here—that we at least dare not forget the past and the lessons of the past. I believe in every progressive movement in this country, and I believe that we cannot make too great progress in certain directions. Let us make all the progress that we can, not merely the progress that our self interest would urge, but that our intelligence also can justify. But, as we go forward into the future of the great progressive movements of the day, I beg of you that we take something of the past with us. The absolute condition of any progress of which we may be proud is that in rushing forward along the line of that progress we should seek to conserve the essential values of the past.

And what is more valuable in this inheritance than that which comes to us from these founders of colleges? What is most distinctive about their lives, which we may well emulate? I could touch upon many things would time but permit it. But I have only one idea I would like to present to you concerning these men and what they may teach us tonight. It is this: That these founders of colleges had with the idea of the School, so planted with it that they could not distinguish the two, the idea also of the Church; and with the idea of the School and the Church was a third, also indistinguishable in their thought and in their feeling, that of the State. The men who founded Rutgers College in the old Colony of New Jersey were the public spirited men of their day.

They were not only interested in education, but they were pioneers also in the cause of God and His Christ. And when the call came at the time of our Revolution, we find that they were patriots, willing to lay down their lives for the sake of their country. And having made America free they gave their best thought to the fundamental constitution which should govern us throughout all the years to come.

In these ideas of the school and of the church and of the state there was one underlying element that they all had in common, and I would characterize that as the "group" idea. These men were not particularly interested in themselves; there was no individualism in their theory of life; it was the service of the group. If that group happened to be at the time the school, the college, they gave their hearts and thoughts to it; the other group, of the church, they identified their lives with it; and the larger group of the state, their nation, they were willing to lay down their lives for it. Today I think in our education we are perhaps neglecting this idea, not only in the schools and colleges, but back to the first school, that of the home. We are unconsciously holding out before our young men and our young women the idea of an individual career in life as the aim of all living. Now I say no! God forbid that the young man should go out from Rutgers or Princeton or any of our institutions with the idea that he should look out for himself from the commencement day to the end of his life and cut clear from the beginning his path of success, his petty career! What about the group to which he belongs, which he should serve? He may say: "I have no group to which I belong. I have no responsibilities to any group of men." If that is his answer I say: "God help him in this age, when we are all living and feeling together; where our destiny is one, high and low, rich and poor."

In this land no man can live for himself and no man can die for himself. Our fathers had this idea. It was the main impulse of their lives. They could not express it in words; I can not express it in words. Words are

too feeble. But they had two great symbols to which they referred from time to time in their lives, and they were the last symbols before their eyes when those eyes closed in death: the symbol of the Flag and the symbol of the Cross. And they are not two symbols, after all, but they are one. The symbol of the cross certainly is that of vicarious sacrifice, and I would like to insist also that the symbol of the flag is that of vicarious sacrifice. Looking at our flag superficially, our first thought perhaps is we glory in it because it is our protection. That is only part of the story, ladies and gentlemen. That flag does not merely protect us, but we citizens of this country are to protect that flag and all that it stands for; and with that spirit we must look upon it as a symbol of sacrifice, just as the cross is the symbol of sacrifice, for the citizen of our country. And the young man who leaves the college must be taught that this is the first and the central and the last lesson of his education: The symbol of the flag is that of sacrifice. What is patriotism? Love of country, yes. Love of country that shows itself in consciousness of obligation and a readiness for sacrifice, not only in times of war, but also in times of peace.

And finally, Mr. President, my best wish for you in your administration, and for the welfare of Rutgers is that you may so discharge the trust that is committed to you that in the coming generation the children yet unborn may rise up and call you blessed, as you today gratefully celebrate the inheritance which you have in the founders of this institution of a past generation.

President Demarest: The relation of Rutgers to colleges and universities in the State of New York has been varied and constant through the years, and especially has there been interesting personal bond with what we call the University of the State of New York, at Albany.

A very early graduate of Queen's College, Simeon DeWitt, became Chancellor of the University of the State of New York, and in more recent years David Murray,

so long a professor here, became Secretary of the Board of Regents of the University, to return still later to Rutgers as a trustee.

Dr. Finley now represents the Regents, as Commissioner of Education of the State of New York. We have been acquainted with him, not simply in that office, but as, prior to that, in the Faculty of Princeton University. He was also connected earlier than that with one of the so-called small colleges, with which this college, of course, has an especial fellowship.

I have great pleasure in introducing to you Dr. John Huston Finley.

SPEECH

JOHN HUSTON FINLEY, LL.D., L.H.D.

President of the University of the State of New York

MR. PRESIDENT, AND MR. GOVERNOR, AND I SALUTE ALSO THE COMMISSIONER OF EDUCATION, DR. KENDALL, IN WHOSE EDUCATIONAL TERRITORY I AM—LADIES AND GENTLEMEN, AND MEN OF RUTGERS: I was informed on reaching this place tonight that it is a mere fortuity that Rutgers College is not located in Albany. That it is here is due to the high-mindedness of an Albany man whose name has been mentioned gratefully here tonight. We may well applaud his disinterested highmindedness. On the other hand, it would have greatly contributed to my convenience if Rutgers College had been located in Albany, for I had to come all the way down from Albany this afternoon and I have to go all the way back to Albany tonight. And I am sure that Mr. Loree is sorry with me that Rutgers College is not located in Albany. We have there an institution referred to as the University of the State of New York, a mystical sort of an institution which has no professors and no students. If Rutgers College, with its professors and students, were there, it would have been more profitable for the D. & H. Railroad.

Still, I am very glad, after all, that Rutgers College was not established in Albany, because President Dema-





PAGEANT, EPISODE V: THE BALL AT BUCCLEUCH

rest would be President of Rutgers College, which would be, I suppose, the University of the State of New York, and I do not know where I should have been—perhaps still a professor at Princeton.

These are trivial reasons I must admit. I add a more cogent one. President Hibben ("Grandpapa Hibben") has just been talking about our ancestors and about children still unborn. He has referred to these lights and to some power house, I think outside. Well, if Rutgers College had been located in Albany, then probably the Albany Academy would not have been established. And probably a certain boy, who was the son of a day laborer there, would not have entered that school and he would not have become the man who made all these lights possible. I found in the church records the other day the entry: "Joseph Henry, the son of a day laborer, Samuel Henry, and Ann Alexander, baptized." He was the man who made the discovery there in a little room in the Academy in Albany which made it possible for us to sit here in this beautiful place tonight, lighted by electric light. So, perhaps, it was just as well that Rutgers College was established in New Brunswick.

I am familiar with the environment of this beautiful College. In days long past, I used to walk occasionally from New York to Princeton, and from Princeton to New York. One night after I passed this cloistral and ghostly campus about midnight, as I was going into the deeper darkness toward Princeton, I came to a road leading off from the turnpike, and I was not certain whether it led toward Princeton or not. In the darkness I saw the deeper shadow of a sign-post, and though I used up all the matches I had save one, I could make nothing out of its legend except the numerals of competing classes. Finally I decided to resort to my last match and to light with it some scraps of paper I had in my pocket. (They were the papers on which I had written the thoughts I expected to use some time later, on an occasion like this.) I rolled them into a little lamp-lighter, and just as I was

about to apply the match (like Abraham of old), I heard wheels of a carriage coming from New Brunswick and I was able to ask my way.

Well, ladies and gentlemen, and Mr. President, I find myself tonight in much the same condition. I have nothing but a few scraps of paper here before me to save me from utter darkness. I do not know whether I shall be able to find my way out. What I had written on these scraps of paper has to do with old age, for I thought this anniversary occasion would be a fitting time to speak of old age.

In the Book that is not as much read as it should be in these times, I was reading the other day a chapter which is usually omitted by those who read even the other parts of the book. It was a chapter in Genesis, a genealogical chapter, which may be called, I think, "The Mosaic De Senectute." It is not as extensive as Cicero's essay on old age, and it is not as difficult. There are only two verbs used in the major part of that chapter—"lived" and "begat." It begins, or at any rate, it runs thus: "And Methuselah lived an hundred and eighty and seven years and begat Lamech; and Methuselah lived after he begat Lamech seven hundred and eighty and two years." And later we learn that "Terah lived seventy years and begat Abram," and then he died in the prime of his manhood, or I should better say his young manhood, at the age of two hundred and five. And Terah's early mortality was the prophecy of the shortening span of human life, which lives and begets, and is generally forgot before the years of Methuselah's age when he begat Lamech.

I, of course, cite these statistics from Genesis as authoritative. I cannot pause to ask why it was that the men of those times lived to such great age. I use these statistics simply as a preamble to explain the resolution of modern man somehow to make it possible to live, in the midst of civilization, as long as his ancestors in the nomadic state.

What does modern man do? He becomes a creator himself. He gathers the aureate dust or the argent clay and makes a corporation, into whose nostrils he breathes the breath of his own life; or he takes the "lengthened shadow of a man," as Emerson said, founds an institution, and bequeathes his purpose to it, a corporation which no ferric hydroxide can corrode, an institution which no bacteria known to the bacteriologist can destroy.

Plato, in Cicero's discussion of old age, gives four reasons why old age is thought to be miserable: the first is, as I recall, that man in old age is called away from active duties. In the second place, his body becomes more feeble. In the third place, he is deprived of most of the pleasures of life, and, in the last place, he is not far from death. But if Plato were to be asked about the old age of corporations or institutions such as this, he would not have to use his eloquent arguments in behalf of old age. A corporation never relinquishes an interest once it has put its hands upon it; secondly, a corporation or an institution, once it has passed the period when it may be subject to poliomyelitis, is likely to grow stronger. Thirdly, pleasures (dividends) multiply with the flight of time. And, again, and fourthly, paradoxical as it may seem, the older a corporation or institution becomes, the farther off its death is. For the continued life by even one year of a healthy institution gives promise of a greater life and a longer life yet. Is it not so?

By every consideration then, we come to the conclusion of Cato, that old age—at any rate institutional old age—is enjoyable, or as Cicero said, is not only not irksome, but to be desired.

The University of Chicago we are inclined to commiserate on its youth; and we should be sorry for the Carnegie Foundation if its concern for the old age of teachers did not somehow mitigate its infancy.

And yet, Mr. President, we must recognize the infirm-

ities of institutions despite all that has been said about the delights of old age. We must be reminded of the fact that there are institutional bacteria as well as physical, and I have found some of these in my laboratory. There is, for example, the "bacillus numericus," the bacillus which attacks an institution and makes it think that numbers mean progress. There is another which causes fatty degeneration of the heart, or in some cases institutional elephantiasis. Then there is the microbe which causes us to revert to the past years, and always to oppose any change. The condition that results from that is sclerosis of the open mind.

But I am not here to make a catalog of collegiate ills; I am here simply to bring you greetings of the State of New York. I am not here as a diagnostician, and I would far rather talk about friendship than old age. I am here representing the State that was once the province of New York. (We are still thought to be provincial.) But that province and the province of New Jersey, which is also provincial still I suppose, in its way, were the Regents at the birth of this institution, this institution that was born of a Queen, that is herself a Queen. In these democratic days we do not dare to say in the language of old, "Oh Queen! Live forever!" But we do dare to prophesy that Rutgers will live forever!

President Demarest: The college founded just before Queen's College, among the Colonial institutions of our country, was Brown University.

It has been said that New Brunswick always has some connection with everything of note that happens anywhere. I was very much interested to find, the other day, in glancing through the history of Brown University, published since the celebration of its one hundred and fiftieth anniversary two years ago, that James Manning, who was so largely instrumental in the founding of that institution, was born very close to the City of New Brunswick in the little community that we call Piscataway. I



PAGEANT, EPISODE VI: THE FLAG RAISING, 1861

was greatly gratified to know that our City was thus so close to that work of foundation upon which has been built so great a structure as the present Brown University.

Dr. Hibben spoke of our friendly relations. My friendship with Dr. Hibben has been a very happy thing during these recent years, and, from the time of my entering on the office of President of Rutgers College, I have somehow or other had a peculiar feeling of friendship also with the President of Brown University. I have pleasure in introducing him tonight—Dr. William H. P. Faunce.

SPEECH

WILLIAM H. P. FAUNCE, D.D., LL.D.
President of Brown University

I am very happy to bring greetings from another Colonial college which, two years ago, celebrated its one hundred and fiftieth anniversary, and heartily hope that you may find in your festival all that we found in ours.

We listened this morning to one of the most compact, comprehensive and interesting historical addresses ever delivered on any academic occasion. And, listening, I was convineed that no other college in America has quite so picturesque a one hundred and fifty years as has Rutgers College.

The tragedy, or comedy, of these interacademic festivals is that there are so many dignitaries present that none of us amounts to very much. At home we are accustomed to being large men in small places, and when we get here some of us find we are small men in a large place. When rainbow colored hoods are seen by the score, when dignitaries foregather under every green tree, when notabilities crowd the curbstone, somehow the individual withers, and our home dignities are lost in the melting pot of fame.

On one of these occasions some time ago the presiding officer, being my friend, or professing to be, introduced

me in a somewhat nebulous and dubious manner when he said: "I now have the pleasure of presenting to you the well known Dr. Brown of Roger Williams University!"

I want to say at this place that we found two years ago at Brown University that we were entering into a very unexpected experience. We discovered what we had known before but had failed to realize: that a festival of this kind looks forward quite as much as backward; that by understanding our past we come to understand our present task as never before; that by going back to the founders all the horizon of the present is clarified and all the pathway of the future illuminated with fresh light. I am sure that will be the experience of Rutgers through this, its great festival.

Here at Rutgers you have a fine and rare combination of the privately endowed institution with the state supported enterprise. We have been taught in America for many years that privately endowed institutions are in one class and the state supported in quite a different and wholly unrelated class. We have been told that in the privately endowed institutions we have the warm, rich loyalty, the fine old tradition and the spirit of sacrifice for the common good. There every building is the gift of some individual; every bust or portrait speaks with eloquent voice of the spirit of sacrifice for the common good. And the power of personality suffuses and penetrates the entire institution.

On the other hand, we have been told that the state university as an institution is really a group of vocational schools penetrated by a commercial and materialistic aim, where efficiency is at the front, and where bread and butter by all means are to be secured. But right before our eyes that contrast is disappearing today, and Rutgers has furnished and is furnishing suggestions to our institutions all over the land. That contrast, I say, is disappearing. Has any privately endowed institution in this country received a greater private gift than came

a few years ago to the University of Wisconsin? Has any privately endowed institution in this country received from private means more spacious buildings than some which have come to the University of California? From the very beginning was not the University of Virginia filled with personal loyalties, with noble and fine traditions, with allegiance to the individuals who sacrificed greatly that it might exist? On the other hand the State of New Hampshire has been contributing for many years to Dartmouth College. The State of Rhode Island has, in recent years, made an annual grant to Brown University for graduate study for training the teachers for the high schools. Thus our state universities are coming to acquire those personal qualities which have meant so much in the upbuilding of the older institutions, and we who represent the older ones are coming to depend on public sympathy—and that necessarily, in the end, means public means—as we did not in the beginning. So I say that the story that has been told us today is significant to the life, not only of Rutgers, but of our country at large.

The older and privately endowed colleges have been marked by great simplicity and directness of aim. They aimed at the making of men. They aimed at the foundations of personality, and how well they achieved their purpose the whole history of America shows.

President Wheeler of the University of California was telling me some time ago that he went, in his youth, to a private school among the hills of New England. I said: "That is a very excellent school, but why did you go there? Did you have any special relations with it?" "No," he said; "but my father sent for the catalogs of all the schools in New England, and then he selected that one because it was described as being 'twelve hundred and fifty feet above the sea and seven miles from any form of sin.'"

Well, that describes exactly the location of many of our old schools and colleges; though, alas, not all of them.

We all claim distance from sin. But the older schools achieved a growth of personality which has penetrated all the institutions of this country, and they cast light upon a saying of Goethe which I have quoted many times to the teachers of my own faculty. Goethe said, as you know, "We exist for the sake of that which may be done in us; not for the sake of that which may be done through us." There you have the dividing line in the two types of educators struggling for the mastery in this country today; those who believe personality should be foremost, and those who believe that we exist for results outside the person. At least there is this possible reconciliation: nothing worth while ever will be done through the young people of this country unless first something is done in the young people of this country.

What is it that makes a great teacher? What was it that produced teachers who could thus shape personality and careers and lend inspiring power? It was not the laboratories, because the little colleges had almost none. It was not the libraries. Yale began with forty books, and began greatly. It was not the buildings. They were shabby and dilapidated in many cases. It was not the campus. What is it that made the great teachers in this country? It can be summed up in the one word "personality." The students know that something is happening in the teacher's mind, that he is now conquering new intellectual territory. When a class know that something vital and important is happening in the teacher's mind they hang on his lips, throng his classroom, and give him the homage of the immature mind to the rich and great mind. And there is no substitute for that. While buildings may grow and campus may extend and equipment increase, it will still always be that vital thing that will make the great teacher, the personality behind the desk that kindles young minds into flame. And then the fire spreads. It burns up laziness and apathy and runs through a college as fire through dry forests.

These old Colonial colleges taught the creators of



PAGEANT, EPISODE VI: CITIZENS AT THE FLAG RAISING, 1861

UNIV. OF
CALIFORNIA

UNIV. OF CALIFORNIA

America how to think. Twenty-five years ago, even ten or fifteen years ago, we all disparaged the doctrine of mental discipline. We said it had gone by the board, that there is no such thing as general mental power but only unrelated powers. But today that old doctrine is being rehabilitated by some of our best psychologists. It will never come back in its old form, in that old pure abstraction, which was first presented; but we are coming to believe that there is a possibility of so developing the personality that it can grapple with more than one task in life and fill more than one sphere.

I received some years ago a letter from the head of one of the largest industrial enterprises in this country. And, if I mistake not, some of the other college executives here tonight received one also. He said: "We want to get a man to take charge of our two thousand employees. We want him to engage and dismiss them and train them for their work." He sent me a chart of the qualities required; and I wish I had that chart here tonight. It came from a man whose whole life has been spent in the industrial world. "The man we want," he said, "first of all must be a good analyzer. Secondly, he must be able to observe the limitations of men. Third, he must be able to discern the possibilities of men. Fourth, he must be able to perceive by what course of training these men may be made to realize their possibilities and so be promoted." I sent the names of two or three men, but my suggestions did not seem to take effect. The man he chose had those qualities. He was last week inaugurated as President of Dartmouth College. If a man could accurately read men's limitations and possibilities and lead men out of limitations to possibilities he could have almost any job that the world could offer.

When I spent a few days in Singapore, out under the equator, a few years ago, I met there an agent of the Standard Oil Company, and we talked about the young men they were putting into the various positions through-

out the Orient. He said: "A few years ago we used to train our men in America, and after testing them at the home offices we brought them here. We have dropped that now. For the very training in America sometimes spoiled them for this region. The very things that will fit one for the position in the home office in America may unfit him for the position here in the Orient. Now we are taking young men without any business experience whatever, we are taking them from the commencement platform in the American college, and we plunge them into the Oriental business. To succeed out here we feel that the man should have a broad view; he should have a trained mind; he should have the ability to concentrate; he should have the ability to adapt himself to all climates and all kinds of people; and we find we can do best today by getting the graduates of our American colleges, who may know nothing about business but who are ready for life." The business leaders are looking today to the American college more than ever before in the history of our country for the material with which to build their organizations.

Now, on the other side, just a moment. These state educational enterprises in this land are giving to our older institutions a new and deep conception of their public duty and of the possibility of public service. I have not used the phrase "private institutions" tonight, for there is no private institution in the country. No one has any business to say his college is a private institution. It may be privately endowed but it is publicly responsible.

What is a good man? What makes a good citizen today? You may judge of an era by its definition of goodness. In the Middle Ages the good man was typified as standing on his pillar amid the scorching heats of summer, drawing up by a cord the food the people brought him as they stood at the base of the pillar adoring the good man. No one of us accepts that conception of a good man today. We know what the good man was

according to John Bunyan. To John Bunyan the good man was the escaping man, the man in flight. There is truth in that allegory, but by no means the whole truth, and anyone who accepts that as a complete picture of the truth is totally out of sympathy with the needs of the twentieth century.

What is a good telephone? A good telephone is not only made of the right material or of correct pattern, but it is primarily one that is in touch with all other telephones on the line; one in communication with the central telephone exchange and so in touch with all of the other telephones in the homes and offices of the city. To be good is to be in right relation with our fellow men, and the very essence of goodness is in that rightness of relation.

"When ye pray," says the New Testament, "when ye pray, say *Our.*" Not only when we pray but when we toil, when we plan, when we study, when we educate, we must say, "Our." The lost boy in the great city of New York is our boy and we are responsible for his being lost. That lost girl is our girl, and her fall is a part of the fall of the social order that tolerates and produces her. That case of infantile paralysis in the tenement is our paralysis, and if we ignore it the disease will come creeping down the street and into the room where our little ones lie in the cradle. Not only when we pray, but when we build cities, when we build our colleges, when we come out on nights like this into the greater sphere of greater American education, we are learning to say "our." Then we go back to our task heartened and inspired, each one of us facing his own private difficulty, each one to bear his own personal burden, each one to fight his own private battle, with new courage and hope because of this feeling that all his colleagues with him are saying, "This is our task, our battle, our country that we are trying through these colleges to serve." That, after all, is the great benefit of this academic festival. It is more than parading in bright colors; it is more than listening to

after dinner speeches. It is the assurance that each one of us acquires that his life is a contribution to the life total, that his problems are not individual problems but part of the nation's task. And so we go back to our task when the festival is over with a new zest; the drudgery is illuminated and the burden is lightened, and our petty problem becomes a problem for the whole country to solve.

If our colleges, founded before the Revolution, can retain that power to develop well nurtured, well developed personality; and if, in addition, they can acquire that corporate consciousness, that sense of social responsibility, that silent partnership with the state which has come to some of them, they will not be found wanting in the crises of the nation's life.

A friend of mine years ago was watching the building of the Houses of Parliament in Ottawa, since half ruined by the great fire. He spoke to three stone cutters. To the first one he said: "What are you working for?" And the man said, "If you want to know, I am working for two dollars and a half a day." That was all he could see; he had no thought beyond it. Then he said to the second: "What are you doing here?" And, pointing to the blueprint, the second replied, "I am trying to cut this stone so it will look like this blueprint." There was a man who had some little understanding of his task as related to the tasks of other men. Then he said to the third stone cutter: "What are you doing here today?" And, pointing up to the rising walls and parapets and pinnacles of the great home of legislation for that part of the British Empire, he said: "I am trying to do my part in making that." There was a man whose daily drudgery was redeemed by his vision, who realized the relation of the work of his hands to the building of the world.

May this festival bring this consciousness to Rutgers College; and not to Rutgers alone, but to all of us who today have enjoyed its abundant and gracious hospitality.



PAGEANT, EPILOG: THE EXPANSION OF LEARNING

President DEMAREST: We have been greatly honored in having with us the Minister from the Netherlands. He spoke to us this morning, reading what he had to say. We enjoyed it, but I think he himself more enjoys speaking freely, and he will say a few words to us again tonight.

SPEECH

CHEVALIER W. L. F. C. VAN RAPPARD

Envoy Extraordinary and Minister Plenipotentiary from the Netherlands

MR. PRESIDENT, LADIES AND GENTLEMEN: It is very kind of you that after having had to listen to me this morning you still invite me to speak a few words this evening also.

This morning I spoke especially as representative of my country, as Minister from the Netherlands. Perhaps you will allow me this evening to speak more personally and tell you why I am so happy that you kindly give me again the occasion to address you. A diplomat, when he comes to a new country, always tries to get as much information about the country to which he is sent as possible. So when three years ago I was appointed Minister to Washington, I went everywhere in Europe to get my information about this country. I heard a great deal that pleased me, but there were also some small things that made me afraid. One of the small things I heard of—and I do not think it is a small thing any more—was that Americans were great after dinner speakers. Put, so I was told by my informants, the average American man on his feet during or after a banquet and he will keep his audience pleasantly busy between ten minutes and two hours. Probably, they added, you, a foreigner, will not enjoy those American after dinner speeches as much as the other members of the audience, because it is always the custom for after dinner speakers to tell jokes, and probably you often will not understand them. And even today I had the proof of that. I listened with great

attention to what Mr. Finley, the President of the University of the State of New York, said just now; and I must admit lots of his jokes I did not understand. For instance why, in the name of heaven, did he call the young looking President of Princeton, "Grandpapa Hibben?" My informants on the other side further said that in those jokes very often colored people were introduced as heroes, and those colored people used quite a peculiar slang, which would be difficult for me to understand, they thought. Finally they told me that the representative of a foreign country was always a much sought after person for after dinner speeches, and that to speak after dinner was in their opinion more the attribute and requirement of a diplomat than to write political reports to his country; because those reports, they ironically hinted, would probably never be read by his Government, whereas his speeches, if the newspaper men were present, would appear in the newspaper and would be very much read. So figure yourself in my position, not even accustomed to speaking in public in my own language, now obliged to speak in a language not familiar to me, knowing nothing about the colored people, their customs or slang. You bet your life I was scared!

I remember my first experience in this line. I had to speak at a banquet in New York a few days after my arrival in the United States before three or four hundred people. I had carefully prepared my speech, thinking that that would do. But immediately I saw that would not do. I quickly felt and realized that I could not compete with American citizens in speaking after dinner. After that I changed my tactics. I stopped trying even to be clever and decided when it was my turn to speak simply to get up and let my heart speak. I said quite simply what came into my mind. And then I suddenly remarked that by acting in that way I came in touch with my audience. There seemed to be a sympathy between them and me. I explain this sympathy because, as a rule, I had to speak before audiences who were Nether-

lands citizens or American citizens descendants of the old Dutch settlers; we were of the same family. And curiously and happily, now that I am speaking to you, I have that same feeling and I know that we go along together, with the same friendly feelings existing between us as existed between the founders of this college and their motherland. I state with pleasure and satisfaction that you, as their successors, have taken over that Dutch cordiality, joviality, and hospitality that surely those old Dutch settlers had. And if, in 1766 when this college was founded, the united provinces had been able to send over to you a representative of the Netherlands I feel sure that that man should not have found a kinder reception at Rutgers College than I have had one hundred and fifty years later the pleasure of meeting at your hands. And therefore when I let my heart speak, it only utters words of gratitude.

I thank you for this kind reception, and I thank you, Mr. President and Rutgers College, more particularly for the great honor that you will confer upon me tomorrow morning by giving me the degree of Doctor of Laws. Thirty years ago I began my law studies at the renowned University of Leyden. Now I reach the crown of my law studies by getting the degree of Doctor of Laws at Rutgers College. By honoring me in that way you associate me with two of the foremost educational institutions which have given, not only to their countries, but I dare say also to the world, men of great distinction.

Mr. President, I listened this morning with the greatest attention to your historical address and I will prove to you that I listened to it. You told us that years and years ago, when there was a question as to where your college should be established, there was one gentleman—I do not remember his name just now—who said it was better to pick New Brunswick. One of the reasons he gave was because there were such beautiful women in New Brunswick. I have been here twenty-four hours, I have had occasion to see a pageant this afternoon, I have

had the pleasure of being introduced to several ladies of New Brunswick, now I see lots of the fair sex in the galleries above me, and I wish to state that the old gentleman who two hundred years ago made the choice of the site of the College was quite right. If I had been in his place I should surely also have voted for New Brunswick.

Therefore, after my words of gratitude to you, I make my bow to the ladies of New Brunswick.

President DEMAREST: The speeches of the evening are over. I simply want to add that the delegates are to unite in procession to the Kirkpatrick Chapel tomorrow. They will meet in the Library at half past nine and the exercises will begin at the Chapel at ten.

CLASS REUNION DINNERS

On Friday evening also the class reunion dinners of the alumni were held. Certain anniversary classes had reunions by themselves. In most instances because of limited rooms available, the classes met in groups. Arrangements in general were made by the alumni chairman and secretaries in New Brunswick, and the classes assembled as shown in the program given in full in the Appendix.

Probably six hundred alumni in all attended these dinners.

TORCHLIGHT PROCESSION AND SINGING

Also on Friday evening the undergraduates formed on the Queen's Campus, paraded in torchlight procession through the city, and on their return gave a program of college singing on the campus at the old Queen's Building, where the alumni in large number joined with them.



PAGEANT, EPILOG: THE EXPANSION OF LEARNING—THE COLONIAL COLLEGES

SATURDAY
OCTOBER FOURTEENTH

RECOGNITION OF DELEGATES AND CONFERRING OF DEGREES

The Kirkpatrick Chapel, 10:00 A. M.

The second formal academic session, the reception of delegates and the conferring of honorary degrees, came on Saturday morning. The day was bright and fine, perfect weather following on the unpleasant weather of the afternoon before. The Trustees, candidates for honorary degrees, and delegates assembled at the Library at half past nine. The Faculty assembled at the Engineering Building. The academic procession moved from the Library, led by the President of the College with Nicholas Murray Butler, Ph.D., LL.D., Jur.D., President of Columbia University; the Rev. William Bancroft Hill, D.D., Trustee, followed with Alexander Meiklejohn, LL.D., President of Amherst College. The candidates for honorary degrees with Trustees as escorts were next; Chevalier W. L. F. C. van Rappard, and his escort, the Hon. A. T. Clearwater, LL.D.; the Hon. Joseph H. Choate and Luther Laflin Kellogg, LL.D.; Chancellor Robert E. Walker and William E. Florance, Esq.; Mr. Robert E. Speer and the Rev. William I. Chamberlain, D.D.; Dean Virginia Crocheron Gildersleeve and the Rev. Henry E. Cobb, D.D.; President Ernest Martin Hopkins and Charles L. Edgar, Esq.; the Rev. David James Burrell and the Rev. Joseph R. Duryee, D.D.; the Rev. Elisha Brooks Joyce and the Rev. John H. Raven, D.D.; the Rev. Ame Vennema and the Rev. J. Preston Searle, D.D.; Professor Chuzaburo Shiba and Mr. Leonor F. Loree; Mr. Peter Cooper Hewitt and Mr. Paul Cook; Professor John Livingston Rutgers Morgan and Philip M. Brett, Esq.; Mr. Henry Janeway Hardenbergh and Frederick Frelinghuysen, Esq.; Professor Austin Wakeman Scott and Alfred F. Skinner, Esq.

Entering the Chapel the President of the College, the speakers, the candidates for degrees, and Trustees proceeded to the platform. The delegates and the Faculty occupied the body of the Chapel. The remaining seats were filled by guests and by alumni who entered without procession. The exercises were marked by great simplicity and dignity, the speakers and the candidates for degrees were given enthusiastic reception, and the program was not prolonged by interludes. The full program was as follows:

President DEMAREST: Prayer will be offered by the Reverend William Bancroft Hill, D.D., Professor in Vassar College and Trustee of this College.

Rev. W. BANCROFT HILL: O blessed Father of Light and Power, God of our Fathers, Our Father and Our God: In the multitude of Thy mercies we come before Thee this morning; we lift our hearts unto Thee in thanksgiving for all the glorious past of this College and all those who have labored here. We thank Thee for the strong men who have gone forth from these walls trained for Thy service and the service of their fellow men. We thank Thee for the influences which have reached forth to the very ends of the earth, and for the high purposes and noble achievements of those who have called themselves sons of Rutgers. We ask that all the memories of the past and all the rich charities which have come down to us may be blessed and sanctified and made of use to us.

Our prayer is unto Thee, O God, for the future; that as the past has been rich in achievement the future may be even more so; that in power and wisdom and strength those who have the charge of this College and its interests and those who are trained herein may be able to render to their country, to their fellow men, and to Thee the service that the time and the occasion shall demand; that ever and always they shall be a source of power in the world.



ACADEMIC PROCESSION, SATURDAY

PROFESSOR WARD, CHIEF MARSHAL, FOLLOWED BY PRESIDENT DEMAREST AND PRESIDENT BUTLER, REV. DR. HILL AND PRESIDENT MEIKLEJOHN, REV. DR. SEARLE AND PRESIDENT SPARKS, L. F. LOREE AND BARON SHIBA

Consecrate unto us, O God, this pleasant hour. May we, in the consciousness of Thy high claim upon each one of us, bow before Thee in humility and loyalty, seeking Thy blessing and pledging ourselves to Thy service. We ask it for the sake of Christ, our Saviour. Amen.

President DEMAREST: In the joy of hospitality it seems that a word of welcome to the delegates from other institutions is almost needless. We would like to add to the deed, however, the word—the word of cordial greeting to those who have come to us from institutions far and near, to share with us the joy of this anniversary time. I have particular pleasure in welcoming you within these walls. I like to welcome you as representatives of institutions of learning and institutions of religion, as again and again we remind the young men who gather here daily that religion, the faith of the fathers, is the foundation of all sound wisdom. I am glad to welcome you within these walls on which hang portraits of men who laid the foundations of this institution, who wrought faithfully in their day and generation, and whose works do follow them. They are looking down upon us here—Frelinghuysen and Taylor and DeWitt, and the many whose names I shall not rehearse, but which carry to some of us vivid memories of fine character, of high scholarship, of diligent service.

I welcome you then, the representatives of institutions in fraternity with Rutgers College; representatives of old Colonial colleges in the peculiar fellowship of that early time before the Revolution; representatives of colleges founded afterward—the old classical colleges, as we used to call them and perhaps call them still, founded in the early years of the last century and during all the decades of that century; representatives of the great universities and privately endowed foundations; representatives of technical schools, of great state universities or state colleges; representatives of the universities of foreign lands, of learned societies, and of theological

seminaries, as theology was so closely connected with the origin of this College, its early life, and indeed through all the course of its history.

I give recognition to the delegates present here, bringing by their very presence greeting to this College, by simply reading the names of the institutions.

(At this point the President read the list of institutions, societies, etc., represented by delegates, as printed in the Appendix.)

To each delegate personally here present, representing an institution, I give cordial welcome as I give it to the institution itself.

King's College was founded earlier than Queen's College. It has become Columbia University. I have great pleasure in introducing Nicholas Murray Butler, President of Columbia University.

ADDRESS

NICHOLAS MURRAY BUTLER, Ph.D., LL.D., Litt.D., Jur.D.
President of Columbia University

MR. PRESIDENT, TRUSTEES, FACULTY, ALUMNI AND STUDENTS OF RUTGERS COLLEGE, AND FELLOW GUESTS: In the midst of the many evidences of our nation's youth we are doubly glad to make careful mark of all evidences of age. For a generation past, since we celebrated with pomp and circumstance the centenary of the Declaration of Independence, we have sought one opportunity after another to recognize the passing of the milestones in the history of various institutions in our American life. It is fortunate and it is significant that in almost every case the coming to an age of one hundred years or one hundred and fifty years or two hundred years, and in a few rare cases of two hundred and fifty years, has been on the part of an institution devoted to education or to religion. This fact of itself reflects the conditions under which and the causes out of which our civilization in America was established and by which it has been chiefly made.

Today I am bringing the particular greetings of a college once called King's to a sister once called Queen's on a century and a half of truly royal accomplishment. The names, the passing of the years, mark the difference in the two epochs of the then and the now. In the interval we have passed from one world to a wholly new one. Our thoughts are quite new and would seem strange indeed to the founders of this old College. Our very vocabulary contains a host of familiar words which would have meant nothing to them, for the things and the thoughts which they mark were then undiscovered or unrecognized. But across this great gap of one hundred and fifty short years—short in terms of years, but how great in terms of contrast!—across this great gap there is something real and vital and continuing which binds us to the beginning of this College and to the thoughts of the past and to the faith out of which this College sprang.

I like to think that what binds us to those early days is a common aspiration, an aspiration to know, to enjoy, and to advance the things of the spirit; and that the spirit, like the air we breathe, surrounds us on every side and makes our every act and doing possible and significant. It is this aspiration which raises men and the society of men above a hive of industrious and intelligent bees, or above a hill of intelligent and industrious ants. It is that aspiration which founded this College. It is that aspiration which nourishes it. It is that aspiration which will continue it for decades and for generations and centuries to come.

A college is primarily a home of the spirit, for the cultivation of the things of the spirit, and for the passing on of the spiritual tradition of the race from generation to generation. It may have other and passing purposes that are important, but that is its chief and dominating and continuing purpose, before which every other fades into insignificance. There is a notion abroad in the world, a notion which seems to me as unworthy as it is

shallow, that each newborn babe is at liberty to recreate the world for himself; that his own pleasures and pains and tendencies and instincts are to be given a value and a weight in excess of all the recorded achievement and experience and findings of the race. Surely that is what Mr. Arthur Balfour has described as a depraved view of education. The college, on the other hand, exists to hold before the zealous and eager youth the mirror of race experience, that he may see what manner of being he is; what forces and tendencies have produced him and the world in which he lives; what things have been tested and tried in the great laboratory of human experience; what things have been set aside by the sane and sagacious judgment of the race as untrue, unlawful, and of evil report; what things are acclaimed and loved and applauded as the basis of human thinking and human endeavor. This College, and every college which feels the blood of the spiritual life coursing through its veins, exists to that end and for that purpose. It is a fine and splendid thing that here on this red soil of middle Jersey there has been for a century and a half a group of earnest scholars carrying forward the spiritual tradition of the race. They have gone each his way, they have gone most of them to their long reward, but their service is marked in the lives of hundreds and thousands of youth who have carried from this hearthstone the inextinguishable fire of spiritual interest and spiritual ambition.

We are not today celebrating the end of anything. We have come only to what may be called a station, or perhaps as Xenophon would have had it a completed parasang, in the long march of the spiritual tradition. This College will not end with the completion of one hundred and fifty years of accomplishment. It will still gain from contemplation of its past and from this ceremony new strength and new inspiration for the limitless years that lie ahead and beyond. The lesson of education is a difficult and a dark one to learn. There seems to be



ACADEMIC PROCESSION, SATURDAY

HON. JOSEPH H. CHOATE AND L. LAFLIN KELLOGG FOLLOWED BY ROBERT E. SPEER AND REV. DR. WILLIAM I. CHAMBERLAIN

no end to the possibility and the capacity of human enterprise, of human intelligence, and of human aspiration. We may not measure it, we dare not attempt to measure it, in terms of quantity; we dare not attempt to describe it in terms of years, or of things that are weighed and counted and measured; for it eludes all these. We can only measure it in terms of human power—that power which has sound intelligence, guided by a fine and noble spirit and driven by a strong and earnest character—and of human service. That goal is the goal of this College, the goal of every college which gladly comes today to bring its word of congratulation and of greeting; and when our children and grandchildren and great-grandchildren come back to these lawns and trees after another century and a half may they find the tradition not only unimpaired but strengthened. May they find this noble, constructive work still going on, and may they take note of the fact with what joy and satisfaction and confidence we have brought our greetings this morning to Rutgers College, once called Queen's, on the completion of its first century and a half of a worthy life and service to American citizenship and to American scholarship.

President DEMAREST: Queen's College, Rutgers College, always has had a characteristic life in common with what are commonly called the classical colleges, the small colleges, the liberal culture colleges—it has that sympathy and that service still enduring within these halls.

It gives me great pleasure to introduce the President of Amherst College, Dr. Alexander Meiklejohn.

ADDRESS

ALEXANDER MEIKLEJOHN, PH.D., LL.D.
President of Amherst College

MR. PRESIDENT: I bring to you today the greetings and congratulations of the "small old colleges of the East."

May I say at the beginning that I am often resentful of the terms of endearment which are applied to these institutions for which I speak. They are often called the "dear old colleges" very much as we speak of the "dear little old red schoolhouse" or as boys talk of "dear old dad." Underneath the endearment one gets the suggestion of compassion for the doddering and aged. "Oh, yes, he was a good fellow in his day, but of course his day has gone by."

Now I am here to protest and, if need be, to demonstrate that these "dear old colleges" are just coming into the first flush of their lusty youth. And the proof is very easy to establish. One might remark that the old colleges are just beginning to be aware of the presence of the "other sex" in the field of education. This would seem to me to place them in age somewhere between fifteen and twenty in the life of a man. And in like manner an examination of their structure and function would point to the same conclusion. If there are three ages of man, the first in which he gathers bulk, builds up tissue and substance; the second that of correlation, of self-conscious seeking for unity and organization; and the third the period of falling away, alike in tissue and in form; then surely it is not hard to find for the college its proper place in the series. Are we not still seeking for bulk, for numbers, for buildings, for students, for more? A few evenings ago in my study, a young friend said to me in joyful tones: "He's only three months old and he weighs fifteen pounds." And I caught in him just our own attitude as we watch for the size of the freshman class. Oh, yes, we are still, even the oldest of us, in the time of appropriation, in the flush of early youth. And younger still, there are beside us those huge young things which pile thousands upon thousands of students, millions upon millions of endowments. These surely are still in the stage of sprawling infancy. And before them as before us there yet lie the days of manhood, the days in which the college shall

become conscious of its own strength, shall search its heart and bring together all its yearnings, its impulses, its motives into one resolute purpose, the well defined task of higher education in a democratic civilization.

This morning I should like to mention one of the phases of college life in which the lack of correlation is clearly and painfully evident. It is that of the relations between the college and its graduates. Here, it seems to me, we have hardly begun to think of the principles and purposes involved.

Is it not true that our demands upon the alumni are almost wholly external and quantitative? Who is the loyal graduate of a college? Is he not, in our common view, the one who sends in more students, who attends the alumni banquet, who organizes the alumni council, who makes gifts of money or of buildings to the college which he loves? Now I do not mean that these are not proper activities for a graduate nor that they do not express college loyalty. But, on the other hand, they have to do with externals and unless there is something deeper within them the graduate and his college are not properly related.

Or again, one of our most common tests of the graduate's contribution to his college is his success in some chosen activity. "He best brings glory to his college," we say, "who justifies her training by the achievements which he makes." And so we go to "Who's Who" and count the numbers and measure the values which the college has given. If a college has trained good lawyers and doctors and ministers and business men it is a good college and nothing more need be said. But the trouble is that very much remains to be said. The test is good so far as it goes, and it goes fairly far on the surface, but it does not go deep.

What is the real test of a graduate's loyalty? In my opinion it is not hostile to these of which we have spoken except when they are substituted for it. Then for the sake of it, for the sake of the spirit as against the body, we must rise up and destroy them, must insist that every

graduate submit to the genuine test of membership in a college community.

What man is loyal to a college? Surely it is the man who is interested in the "interests" of the college. If a college teaches biology, that man is of the college who wishes to know what biology has to tell. If the college has given itself up to the pursuit of knowledge and appreciation philosophic, literary, scientific, humanistic, no man who has ceased from that pursuit is in any genuine sense a member of the college community. I sometimes think that the only real test of our teaching is that of the extent to which pupils continue to study our subjects after they leave us. If philosophy be successfully taught it must become a permanent intellectual interest from which the learner will never depart. If economics be not studied by the graduate, it was studied to very little effect by the undergraduate.

Some day I am hoping to take part in a discussion of this thesis: "No subject has a proper place in a college curriculum unless we have a right to expect the students to continue the study of it so long as they live." The statement is, of course, an exaggeration, but I am beginning to think that it has the root of the matter in it. If it be true, then the college is a place where a boy may learn what intellectual pursuits are worthy of his following; it is a place of the beginnings of study and the end of it is very well called the commencement.

You will see at once that what I am attacking here is the pernicious doctrine that it "makes no difference" what subjects one studies in college; the one essential is that the mind be "trained" by studying something properly. That theory of college instruction seems to me hopelessly false and bad. It makes of literature and science and philosophy and history, not vital and essential human interests, but exercises for the discipline of children. They are things to be used for drill and then forgotten—things to be put aside when one becomes a man and begins to do something worth while.

As against this notion I am dreaming of the college



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community as a body of thousands of men—teachers, graduates, undergraduates—all of whom are engaged in the same intellectual operation, in the same great enterprise of the mind. I want to see college teachers recognized as men to whom the whole nation comes for guidance and counsel. I am eager to see boys coming for instruction to men from whom the fathers of the same boys are still eagerly receiving instruction. Do you think we should fail to "grip" the boy if that were true? Do you think we shall ever succeed in gripping him until it is true?

How shall the dream be realized? It must be done, for without just such intellectual activities as this no democracy can live. How shall it be done? Of course the first step is to get the gospel believed. It was suggested by the new President of Dartmouth that we should establish summer schools for alumni and the same suggestion has been recently made to me by one of our Amherst graduates who has been feeling the same need and dreaming the same dream. Much can be accomplished, I am sure, by the development of the graduate magazines into organs of study and discussion.

But I must not try to solve the problem in detail this morning. These eager young colleges have many glorious tasks before them. I have tried simply to indicate one of them.

Mr. President, on the one hundred and fiftieth birthday of Rutgers College, I congratulate you upon its lusty youth; I predict for it a splendid and vigorous manhood.

President Demarest: Rutgers College, having its enduring sympathy and co-work with the colleges which President Meiklejohn has especially represented, has also a peculiar sympathy and co-work with the state universities and state colleges of our land, through the State College of New Jersey being grafted into its life.

I introduce to you President Edwin Erle Sparks of Pennsylvania State College.

ADDRESS

EDWIN ERLE SPARKS, Ph.D., LL.D.
President of Pennsylvania State College

MR. PRESIDENT, FRIENDS AND ADMIRERS OF THE ANCIENT AND HONORABLE, YET YOUNG AND VIGOROUS RUTGERS: Rarely is it given to a man to bring felicitations upon the one hundred and fiftieth birthday and to find the recipient active, vigorous, and in full possession of his mental power and unlimited in his usefulness by any eight hour law of national or local enactment. I bring, sir, the greetings of that particular class of institutions known as the State College and the State University, to which Rutgers was admitted, as has been said by her President, in the year 1864.

The evolution of the idea of a public institution supported by public taxes was a natural complement of the idea of a public school system similarly supported. The capstone simply awaited, if you please, the proper settling of the foundation. At the present time the support of the public school system, of the state college or the state university, is regarded by the American people, I am happy to say, not alone as a duty, but even as a privilege. Therefore I have the brashness to think myself commissioned by the one hundred million people of the United States, speaking through sixty-six institutions which represent one hundred and thirty thousand students.

In the development of this modern idea of education Rutgers has always been abreast of the front line of progress. She has aided her sister colleges and universities in bringing education out from the musty cloister into the open light of the thronged market place. She has helped to develop an applied education for the public health, the public prosperity, and the public welfare. Service has always been her watchword. "Take the College of the State to the people of the State" is the

slogan under which Rutgers has aided the colleges in wresting secrets of truth from mother nature in agricultural and engineering experiment stations, and in sending them forth by those missionaries of betterment, the college extension workers. In this line of public service well may Rutgers say, "My campus is the Commonwealth."

In another particular Rutgers has powerfully aided her sister institutions, and that is in the constant adjustment of the college curriculum so as to maintain the old time cultural in this present urgent demand for the practical. Fifty years ago, in 1864, the scion of utility was easily and readily grafted upon the ancient tree of Rutgers culture, and she has held fast also to the old while admitting the new. In the beginning of that great industrial period following our Civil War, which is still upon us, Rutgers heard the demand for the training of the hand, and out of the simple "mechanic arts" she helped develop the wonderfully complex and varied present courses in engineering.

A few years later agriculture, the handmaiden, if you please—no, better, the Cinderella—of the land grant colleges, was found sitting by the fireside, discovered by the Prince of High Prices; and immediately Rutgers College answered the call and the enrollment of students in agriculture increased by leaps and by bounds. It is interesting to notice how the public call is always responded to in these state institutions. Somebody has well said that education is nothing more nor less than a constant adjustment of knowledge to need. Fifty years ago there was only civil and military engineering. About thirty years ago this College instituted a course in electrical engineering in response to public demand. A little later came a demand for that big thing which we scarcely recognize and do not yet know exactly how to handle, called electrochemical engineering; and Rutgers responded to the call immediately. Then came the excitement over the prospect of the exhaustion of our national resources,

and elementary forestry responded immediately. Situated here, close to the greatest market in the world, her students have enrolled in market gardening and in dairy husbandry. At the present time, in her catalog, I find an unusual enrollment of students in industrial chemistry. What does it mean? It indicates the call, the pressing demand of the ammunition needs of a great war, and a war not in this country, but away around on the other side of the globe. Truly always education is the adjustment of knowledge to the need.

Rutgers College has kept abreast of her sister state universities and colleges in answering the call of the people; yet she still holds fast, as I said a moment since, to the old while taking on the new. I need go no further than the catalog to ascertain that while she now offers the Bachelor of Science, she continues, according to her traditions, to offer the Bachelor of Arts and the Bachelor of Letters. I open her catalog and I find that a student who desires urgently to pursue the study of commercial pomology, of microscopic petrography, of mineralogy, of toxicology, or of microbiology of soils must still have in that diet a sprinkling of English, of literature, of history, and of economics. In assimilating that diet, let us earnestly and profoundly hope he learns how to read, to write, and to spell!

I turn to the list of the Faculty and I find here the Professor of Agriculture neighboring the Professor of Logic and Mental Philosophy, let us hope on a perfectly neutral basis. Still further I find that Rutgers College, faithful to tradition, even in the practical present, supports a Professor of Latin and also a Professor of Greek, thereby demonstrating that Rutgers for one does not rank these professorships with the dodo and other extinct species.

Therefore, Mr. President, because Rutgers answers so nobly the call to public service as exemplified in a tax supported institution, because she responds so efficiently in the adjustment of the curriculum to human needs, and



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because she has maintained so courageously the ultimately satisfying element in education while adding the presently profitable, I greet her with a hearty "Well done" and wish her many happy returns of a centennial day.

President DEMAREST: Education at Rutgers College has had an especial touch with education in Japan. In the seventies the earliest students coming from Japan to America for the Western learning came to New Brunswick, to Rutgers College and to its Preparatory School. Graduates of Rutgers went to Japan to do pioneer work in education there. David Murray went from his professorship in this College to be the pioneer in organizing the modern educational system of that country.

We have with us a delegate from that far distant land; I have greatest satisfaction in introducing Baron Chuzaburo Shiba of the Imperial University of Tokyo, Japan.

ADDRESS

BARON CHUZABURO SHIBA, Doctor of Engineering
Professor in the Imperial University of Tokyo

MR. PRESIDENT, TRUSTEES OF THE COLLEGE, LADIES AND GENTLEMEN: I am not sure whether any one with us today remembers the Japanese name of Sugiura, who was studying here in this College some fifty years ago, when quite a young man of course. After his return to Japan, changing his name to Hatakeyama, he was in Government service and then was elected to be the first Japanese President of the Kaisei-Gakko, the first Government institution of university grade. This Kaisei-Gakko, a young tree or sprout, if I may compare it to a plant, became later on a well formed and developed tree with many branches and is now known as the Imperial University of Tokyo, to which I now belong.

I consider myself greatly honored to have been appointed to be present here on this grand occasion as an

official delegate from our University, which is in a certain sense an offspring of Rutgers College. Aside from Sugiura or Hatakeyama, referred to a moment ago, this College has accomplished a great service in the development of my country by educating other able young men. These young men, after returning home, played a most prominent part in the modern civilization of Japan. As for Dr. Murray's work in our educational world, it is almost needless to mention it here, because it is so well known to all.

The present President of our Tokyo Imperial University, Baron Keujiro Yamakawa, has a fond recollection of this town. He was, I was told, a student in your institution. I feel therefore rather sorry that I was not here myself as a student in this excellent College; but here today, by your courtesy, you have bestowed upon me a very great honor, and I beg to assure you, Mr. President, that I am proud to be able henceforth to call myself a fellow alumnus of Rutgers College.

Now I have very great pleasure in delivering to you the official message from our University, which I was asked to present to you and which reads as follows:

(Translation)

President and Trustees of Rutgers College,
New Brunswick, New Jersey.

Dear Sirs:

On the felicitous occasion of the 150th Anniversary of the foundation of Rutgers College, the Imperial University of Tokyo has the honor of sending as delegate Professor Baron Chuzaburo Shiba, of the Engineering College, to be present at the great function.

We think that universities are the fountain-heads of a nation's culture and that the ideals and the moral character of a nation are largely embodied and fostered by them. That your Institution has, during the 150 years of its career, rendered signal service to the welfare of your country is universally acknowledged and admired.

And the relation of your Institution with our University and our educational world at large is no slight one, for it was Professor David Murray of your College who came to Japan in the early years of Meiji as adviser to our Ministry of Education and who achieved so great development in all departments of our educational system. Moreover, many of our students who studied in America have, either directly or indirectly, been indebted to the guidance of your professors. It is therefore with a deep sense of gratitude that we recall what your Institution has been to our Imperial University and to our educational world.

Now the European War is going to turn the current of the world and both East and West have been thrown under its influence. Spiritually and materially they are on the verge of a great upheaval. The activity, at this juncture, of the universities of all countries will be a grand spectacle in the history of twentieth century civilization.

It is believed and expected on all hands that your Institution will continue to make contributions, even greater than heretofore, toward the promotion of peace and humanity.

Begging you to accept our heartiest congratulations and wishing your Institution every prosperity and success,

We remain, dear Sirs,
Yours respectfully,
Baron KENJIRO YAMAGAWA, Rigakuhakushi,
President of the Imperial University of Tokyo.

President DEMAREST: The Trustees of Rutgers College have directed that certain honorary degrees be conferred, appropriate to this anniversary occasion. Candidates for these degrees will present themselves as their names are called.

HONORARY DEGREES

Henry Janeway Hardenbergh

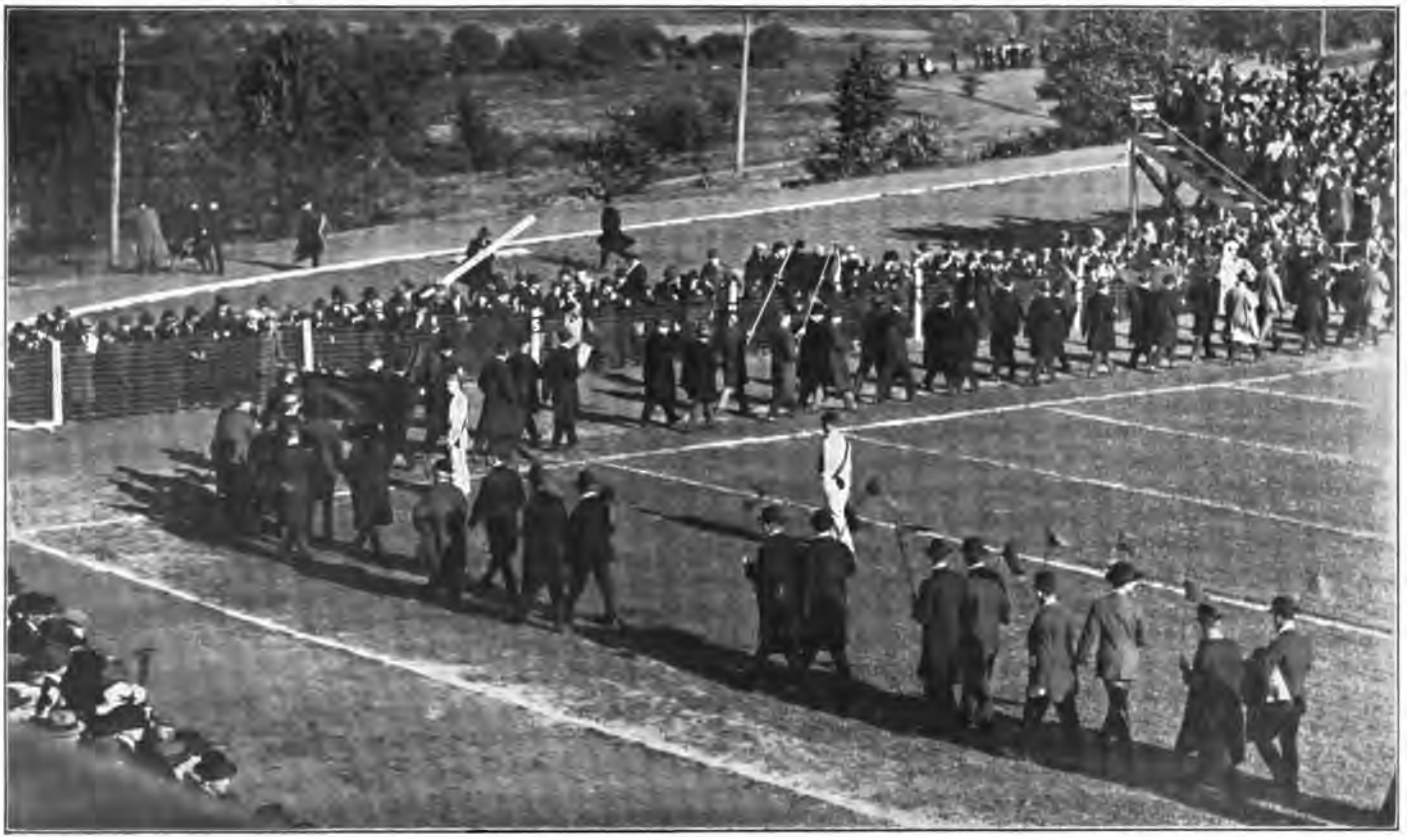
The Trustees of Rutgers College have directed that the honorary degree of Master of Arts be conferred on Henry Janeway Hardenbergh, great-great-grandson of the first President of Rutgers College, bearing also the name of an especially honored graduate and trustee of this College, architect of this Chapel in the earliest practice of his profession, now architect of its renovation, designer of splendid university buildings near by and of great erections in the nearby metropolis, in recognition of his good taste and skill and large achievement in a vocation pledged to high ideals of beauty and strength.

Austin Wakeman Scott

The Trustees of Rutgers College have directed that the honorary degree of Master of Arts be conferred on Austin Wakeman Scott, son of the recent President of the College, graduated from Rutgers with highest honors in the class of 1903, graduated with highest honors from the Law School of Harvard University in 1909, Professor of Law in the Law School of Harvard University, sometime acting Dean of that School and sometime Dean of the Law School of the University of Iowa, author of textbooks for the study of law, in recognition of his attainments in the field of his special study, his marked success as a teacher, and his high position as a member of the Faculty of the first College or University founded in this country.

John Livingston Rutgers Morgan

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Science be conferred on John Livingston Rutgers Morgan, bearing names greatly distinguished in the history of this College, graduated from Rutgers with honor in 1892 and from the University of



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Leipzig in 1895, Professor of Physical Chemistry in Columbia University, author of works of scientific importance, in recognition of his ability in research, his fruitful service as a teacher of science, and his high position as a member of the Faculty of the University which was King's College when Rutgers was founded as Queen's.

PETER COOPER HEWITT

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Science be conferred on Peter Cooper Hewitt, descended from a father and a grandfather greatly honored in the public life of their times, resident of New Jersey and familiar with the great resources and industries of the State, student of science, discoverer of some of her secrets, pioneer in the application of important truths, inventor of methods of electrical efficiency, in recognition of his devotion to the practical problems of science and his great contribution to the convenience and comfort of the common life.

CHUZABURO SHIBA

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Science be conferred on Chuzaburo Shiba, Baron, graduate of the Imperial University of Tokyo, Master of Science, Doctor of Engineering, Professor of Mechanical Engineering in the Imperial University of Tokyo, member of the Institution of Naval Architects (London) and of like Society in Japan, designer of ships and technical adviser for the Oriental Steamship Company of Japan, author of a textbook on steam engines, lately President of the Japan Society of Mechanical Engineers, honored in 1914 by the Emperor of Japan with the decoration of the Sacred Treasure, Third Class, in recognition of his scholarly attainments, his distinction in varied scientific work, and his presence here as delegate from the leading University in that far distant land whose sons have been so closely bound with the sons of Rutgers in the life of education.

Margaret Campbell Deland

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Letters be conferred on Margaret Campbell Deland, niece of Rutgers's honored President of half a century ago, William Henry Campbell, author of verses and stories of singular charm and interest, whose idea of that Rutgers President, whose admiration and affection for him, entered into the Dr. Lavender of her Old Chester Tales, in recognition of her intellectual force, her literary skill, and her abundant production of books cleverly portraying many and varied aspects of life.

Ame Vennema

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Divinity be conferred on Ame Vennema, graduate of Hope College and of the New Brunswick Theological Seminary, President of Hope College, sometime President of the General Synod of the Reformed Church in America, and sometime pastor of important parishes in that denomination, pastor, preacher, educator, administrator, in recognition of his fine quality of Christian manhood, his excellence as a minister of Jesus Christ, his unfailing support of all moral enterprise, and his distinction as President of the College in the west, born of the same ancestral blood and faith as this College, just fifty years ago.

Elisha Brooks Joyce

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Divinity be conferred on Elisha Brooks Joyce, graduate of Yale University and of the General Theological Seminary, New York City, minister of the Protestant Episcopal Church in New Brunswick from the beginning of his ministry until this present year, in recognition of his fine personal quality as a minister of Jesus Christ, his earnest, steadfast preaching of the word in season and out of season, his

unreserved devotion in the pastoral care of God's people, and his leadership for thirty-four years of a church closely related to this College for more than a century and knit with it especially in the shared service of the minister and teacher who was Rector of the Church and Rector of the College Grammar School before becoming first Bishop of New Jersey just a century ago.

David James Burrell

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Divinity be conferred on David James Burrell, graduate of Yale University and of Union Theological Seminary, senior minister of the Collegiate Church in New York City, devoted champion of the word of God and evangelical religion, preacher of the Gospel to the passing multitude at the centre of the great city, writer of sermons that reach a congregation far beyond the bounds of his parish, in recognition of his pulpit power over unfailing audiences year by year, his unwavering steadfastness in the truth as he apprehends it, his versatile application of it to all the experiences and needs of men, and in recognition of the twenty-fifth anniversary of his entering the pastorate of the oldest Dutch Reformed Church and oldest church of any order in the United States of America.

Ernest Martin Hopkins

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Laws be conferred on Ernest Martin Hopkins, graduate of Dartmouth College, inaugurated President of Dartmouth College one week ago, student, social worker, administrator, versed in the principles of social and educational life and affairs, in recognition of work well done, of fine service given his Alma Mater, and of the qualities of manhood and leadership which have commanded his call to the chief executive office of the College founded next after Rutgers, still in the days of the thirteen Colonies.

Virginia Crocheron Gildersleeve

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Laws be conferred on Virginia Crocheron Gildersleeve, graduate of Barnard College and Columbia University, Professor of English, Dean of Barnard College, in recognition of her attainments in literature, her influence as a college teacher, her ability in executive work, and her conspicuous success in presiding over a great institution during its years of swift development and in giving without reserve to the higher education of women her noble powers of mind and spirit.

Robert Elliott Speer

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Laws be conferred on Robert Elliott Speer, graduate of Princeton University, Secretary of the Presbyterian Board of Foreign Missions, speaker of rare spirit and power, writer on religion and missions, guide of leaders and workers in statesmanlike policy, servant of the Church and the worldwide Kingdom of God, an example in word and life to many friends, in recognition of his unswerving steadfastness in the faith once delivered, his unsparing devotion to the missionary cause, his gift of high incentive to young men in all our universities and colleges, his power in organizing great forces of the Church, and his executive position in a great denomination always sharing largely in the life of this College.

Edwin Robert Walker

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Laws be conferred on Edwin Robert Walker, lawyer, jurist, Chancellor of the State of New Jersey, in recognition of his high ability in the practice of his profession, his fine judicial sense in considering questions of law and equity, his clearness and correctness in preparing decisions of far reaching



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FLAG CARRIED BY STUDENTS IN THE ALUMNI PARADE

importance, and his service in the highest judicial position in the State of New Jersey, as Chancellor, presiding over the Court of Errors and Appeals.

JOSEPH HODGES CHOATE

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Laws be conferred on Joseph Hodges Choate, graduate of Harvard, honorary graduate of many colleges and universities at home and abroad, lawyer, statesman, diplomatist, president of the New York Constitutional Convention in 1894, Ambassador of the United States to Great Britain 1899 to 1905, Ambassador and first delegate of the United States to the International Peace Conference at The Hague 1907, Fellow, Trustee, President of various clubs, societies, associations, in recognition of his great ability in the field of law and civic affairs, his high ideals of public life, his far reaching service in matters of municipal and national welfare, his ready leadership in the movement for world peace and for national security, and his sometime holding of the exalted office of Ambassador from the United States to the great nation whose King in our Colonial days gave the charter to this College.

W. L. F. C. VAN RAPPARD

The Trustees of Rutgers College have directed that the honorary degree of Doctor of Laws be conferred upon Chevalier W. L. F. C. van Rappard, trained in the law at Leyden University; sometime Secretary and Counsellor to the Royal Legations of the Netherlands at Brussels, Petrograd, Vienna, and Berlin; later Envoy of the Netherlands to Morocco, Africa; now Minister Plenipotentiary and Envoy Extraordinary from the Netherlands to the United States of America; in recognition of his learning, his diplomatic skill and long continued fine service in international relations, and his exalted position as now representing at our seat of national government the land and the people of splendid life, spirit, and

tradition which one hundred and fifty years ago gave to this College its honored founders and secured its royal foundation.

President DEMAREST: It is requested that after the benediction the congregation remain standing while the academic procession leaves the Chapel. Any delegates having manuscript of greetings from the institutions which they represent may leave them with the Chief Marshal as they pass forward and out of the Chapel.

Benediction

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

At the close of the exercises the academic procession left the Chapel in the same order in which it entered and dispersed on the campus.

At one o'clock luncheon was again served at the Robert F. Ballantine Gymnasium where delegates, guests, and alumni gathered with the Trustees and Faculty to the number of perhaps twelve hundred.

PRESENTATION OF MEMORIAL TABLET BY SONS OF THE AMERICAN REVOLUTION

Queen's Building, 2:00 P. M.

On Saturday afternoon at two o'clock ceremonies were held by the New Jersey Chapter of the Sons of the American Revolution on the Queen's Campus at the entrance to Queen's Building, appropriate to the presentation of a tablet by the Society to the College. Members of the Society and of the College and celebration visitors were assembled. The tablet was erected on the outer wall of the building, at the side of its front doorway, balancing the historical tablet on the other side of the doorway, erected three years ago by the graduating class. It is here reproduced. (See "List of Illustrations.")

PRESENTATION SPEECH

WILLIAM CLINTON ARMSTRONG, A.M.

Chaplain of the New Jersey Society of the Sons of the American Revolution

MR. PRESIDENT: The Society of the Sons of the American Revolution was organized for a single purpose. It has one aim, and only one. It seeks to perpetuate American ideals; it seeks to keep before the public a clear conception of the foundation principles on which this government was established; and in defense of those principles, it seeks to implant and foster the most tender feelings of the human heart.

We are not a religious society, although our members without exception recognize religion as a strong support to free and just government. We are not a historical society, although we are deeply interested in the history of our country and we do all that we can to encourage its study. We are not a genealogical society, although we limit our membership to those whose ancestors did things in 1776. The theoretical caviler who may object to such a bond as exclusive is put to complete silence by the fact that this bond works and produces results that are worth while.

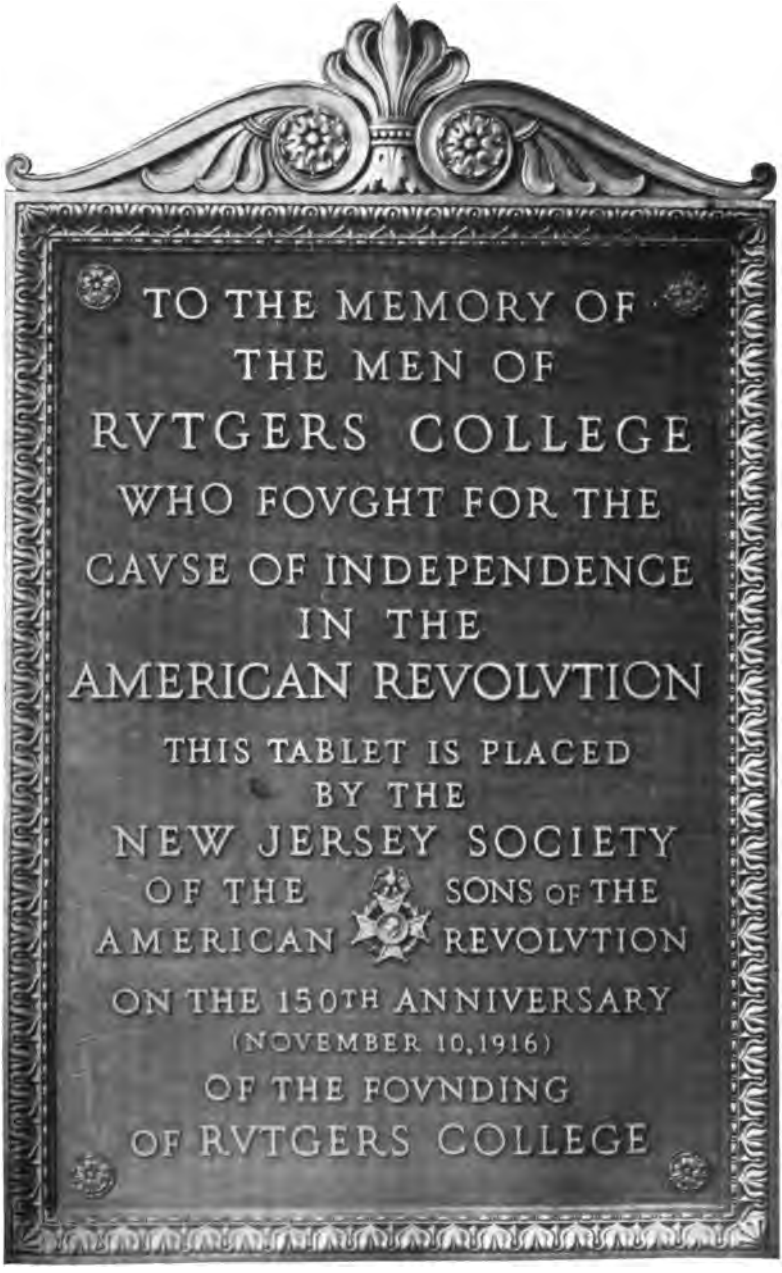
Our sole object, I repeat, is the perpetuation of American ideals; and in order to attain this object, our Society engages in many lines of work. Are our national holidays to be fittingly celebrated? We lend a hand. Is a law necessary to prevent the desecration of the American flag? We lend a hand. Are immigrants to be instructed in the duties of citizenship? We lend a hand. We are thoroughly alive to everything that concerns the welfare, prosperity, and honor of our country.

The purpose of our assembling here today is to honor the memory of men who assisted in establishing the American Republic. Our committee, Mr. President, was glad when permission was obtained from the College authorities for the placing of a bronze plate on old

Queen's in memory of the Rutgers patriots of 1776. Complying with the direction of the Board of Managers, we take great pleasure in reporting that the tablet has been prepared and is now in position.

RESPONSE BY PRESIDENT DEMAREST

On behalf of the Trustees, Faculty, and students of Rutgers College, I accept this memorial with sincere thanks and deep appreciation. The gift is peculiarly welcome, coming from the New Jersey Chapter of the Sons of the American Revolution and testifying to the interest of that Society in this College of Colonial foundation. It is in highest degree gratifying to have a tablet erected on this ancient and noble building to perpetuate the memory of the men of old Queen's who fought to lay the foundations of our national life nearly a century and a half ago. They were a noble group of patriots, the tutors, Frederick Frelinghuysen and John Taylor, the graduates, James Schureman, Simeon De Witt, Jeremiah Smith, and the rest. It is a happy incident of this occasion that Frederick Frelinghuysen, twelve years of age, son of Frederick Frelinghuysen, grandson of Frederick T. Frelinghuysen, both trustees and graduates of this College, great-great grandson of the tutor and patriot of the same name in the revolutionary days, unveils the tablet. The words on the enduring bronze will speak with eloquence to all the coming generations of students entering these halls the lesson of fervent patriotism commanding youthful intellect and strength. True to its traditions, Rutgers, old Queen's, pledges to you its faithful service in holding before young men the high ideals of citizenship and the high duties of unselfish patriotism. It is a gift of rare dignity and beauty with which your Society has honored this great anniversary occasion and I beg that you will accept our most grateful acknowledgment.


TO THE MEMORY OF
THE MEN OF
RVTGERS COLLEGE
WHO FOVGHT FOR THE
CAVSE OF INDEPENDENCE
IN THE
AMERICAN REVOLVTION
THIS TABLET IS PLACED
BY THE
NEW JERSEY SOCIETY
OF THE SONS OF THE
AMERICAN REVOLVTION
ON THE 150TH ANNIVERSARY
(NOVEMBER 10, 1916)
OF THE FOVNDING
OF RVTGERS COLLEGE

ALUMNI PARADE AND FOOTBALL GAME

Neilson Field, 2:30 P. M.

At the same hour on Saturday afternoon the alumni and undergraduates were assembling around their class banners on the front Queen's Campus. Forming in order, the oldest graduates first, the procession moved toward Winants Hall, then to Queen's Building, and so marched out of the 1883 Gates into the main street of the City. Probably more than one thousand alumni were in line. Every man wore his badge and carried his pennant. Each class carried its banner and there were several large College banners distributed through the long line of the procession. An item of special interest was the carrying of an immense flag of the United States by members of the undergraduate cadet corps.

The procession, with its several bands of music, passed down George Street to Monument Square, at the foot of Livingston Avenue, round the monument and back to Hamilton Street and to College Avenue and to Neilson Field to witness the football game between Washington and Lee University and Rutgers. The alumni, after parading round the field, were seated in the west stand and the undergraduates were seated in the east stand. The cheering of the undergraduates, led by Frederick B. Heitkamp '17, Herbert W. Boes '17, and Wilbur Copley Herbert '17, was particularly fine and stirring; and cheers of the alumni, led by Charles C. Hommann, Jr. '10, Walter K. Wood '16, and Clarkson A. Cranmer '16, responded.

About five thousand persons attended the game.

An item of remarkable interest was the presence of eleven of the original team of twenty-five that played with Princeton in 1869 the first game of intercollegiate football in this country. They were: Douwe D. Williamson '70, Ezra D. DeLamater '71, George E. Pace '71, John W. Herbert '72, George H. Large '72, Rev. William J. Leggett '72, Rev. John A. Van Neste '72, Bloomfield

Littell '73, Rev. Abram I. Martine '73, Rev. Jacob O. Van Fleet '73, and Rev. Charles S. Wright '73.

They grouped themselves on the field and gave their college cheer and were given a great ovation.

The football game resulted in a tie, 13 to 13.

The players were:

WASHINGTON AND LEE		RUTGERS
Harry M. Adams	*Left End*	Robert C. Elliott
Herman R. Crile (substitute)		
Karl H. Johnson	*Left Tackle*	William A. Feitner
B. D. Bryan	*Left Guard*	Laurence Sliker
Alfred F. Pierotti	*Center*	Howard Fitz R. Mason
Lindsey L. Moore	*Right Guard*	Alfred T. Garrett
E. Turner Bethel	*Right Tackle*	Samuel J. Weller
		Merrill H. Thompson (substitute)
S. Mercer Graham	*Right End*	John N. Wittpenn, Jr.
Lane R. Larkin (substitute)		Percy J. Hauser (substitute)
Battle Bagley	*Quarterback*	Francis J. Scarr
Robert V. Ignico	*Right Halfback*	Frank B. Kelley
Harry K. Young	*Left Halfback*	Elmer G. Bracher
John H. Sorrells	*Fullback*	Homer H. Hazel
A. G. Paxton (substitute)		

The officials were: Referee—F. W. Murphy (Brown). Umpire—A. M. Farrier (Dartmouth). Head Linesman—Edward J. Madden (Yale). Field Judge—L. L. Draper (Williams).

RECEPTION BY DAUGHTERS OF THE AMERICAN REVOLUTION

"Buccleuch" Mansion, 3:30 to 6:00 P. M.

The Jersey Blue Chapter of the Daughters of the American Revolution gave a reception Saturday afternoon in honor of the College and its guests and alumni in the Buccleuch mansion. The entire house with its historic furnishings was thrown open to inspection. It was lighted throughout by candle light and the ladies who officiated on the various committees were attired in Colonial costumes.

The reception committee consisted of Mrs. Mott Bedell Vail, Regent of the Jersey Blue Chapter, Miss Kate Deshler, Honorary Regent, Miss Mary A. Demarest, and Mrs.

James A. Edgar. These ladies received in the west parlor. In the dining room Mrs. John S. Clark of Middlebush and Miss Adelaide Parker of New Brunswick presided at the tea table; Mrs. John J. Morrison, Miss Calista Allen, Miss Emily Darrow, Miss Sadie Cutter, and Miss Frances Cropsey were "floaters." The committee in charge of the reception consisted of Mrs. James A. Edgar, chairman, Mrs. Edward P. Darrow, Miss Josephine Atkinson, Mrs. Charles H. Bonney, and Mrs. Frederick C. Minkler.

ALUMNI DINNER

The Ballantine Gymnasium, 6:30 P. M.

On Saturday evening at half past six the general Alumni Dinner was held in the Robert F. Ballantine Gymnasium. The tables filling the main room were insufficient to accommodate the great company assembled, and hundreds of the younger graduates were served informally in the large adjoining room recently erected. Probably one thousand men were present at the dinner. Music was rendered by the band while the courses were being served. At this time also opportunity was given to the Honorable W. E. Florance, a graduate of the class of 1885, a Trustee of the College, and Senator from Middlesex County, to present to the College greetings from the officials of New Brunswick, the City Commission.

Mr. Haley Fiske, of the class of 1871, President of the Alumni Association of the City of New York, presided.

After the four announced addresses Bevier Hasbrouck Sleght, M.D., of the class of 1880, was given opportunity, and on behalf of the class presented to the College a tablet in honor of the Rutgers College men who served the Union in the Civil War. The tablet had been erected on the inner wall of the Chapel.

Opportunity was also given the Dean of the College, Louis Bevier, Ph.D., of the class of 1878, who, on behalf of the alumni, presented a portrait of President Demarest.

The program was as follows:

TOASTMASTER FISKE: Grace will be said by the Reverend William Elliot Griffis of the class of '69.

REV. WILLIAM ELLIOT GRIFFIS: Almighty God, our Heavenly Father: We are gathered in Thy name and in the name of our beloved Institution that calls upon Divine Justice to illuminate us and those who come after us. We pray Thee tonight to open Thy hand and feed us. Give us grace to serve Thee. Strengthen us in body and mind ever to love Thee and to be loyal to our fellow men and ever devoted to Thee. Make our hour one of enjoyment and one to be enshrined in memory all the days of our life; and grant that after this reunion upon earth, we may meet Thee in the house not made with hands, eternal in the Heavens. In the name of Jesus Christ, our Lord. Amen!

INTRODUCTORY SPEECH

HALEY FISKE, ESQ.
Class of 1871

FELLOW ALUMNI: We have come to the close of this great celebration and I think the first thing that we want to do is to congratulate the College, its administration, and ourselves upon its wonderful success.

We must give the credit first and foremost to the President of the College. I understand that the arrangements were made by a committee, of which he was the head. Dr. Bevier was his adjutant; and Professors Ward, Wright, and Billetdoux and Mr. Osborn, the Librarian, were the rest of the committee. To all of them I think the alumni owe their sincere and hearty thanks. The literary part of the celebration was, I understand, under the direct supervision and direction of the President himself. The oration which he delivered was a classic. The alumni are proud of it.

There has not been any failure, except this afternoon



MEMBERS OF THE FIRST INTERCOLLEGIATE FOOTBALL TEAM, 1869

LEFT TO RIGHT: GEORGE E. PACE '71, W. E. GRIFFIS '69, CHARLES S. WRIGHT '73, BLOOMFIELD LITTELL '73, D. D. WILLIAMSON '70, JOHN W. HERBERT '72, ABRAM I. MARTINE '73, WILLIAM J. LEGGETT '72, JACOB O. VAN FLEET '73, JOHN A. VAN NESTE '72

on the football field, and that was only a half failure, as the game was a tie. I think it was very kind of the other college to make a fumble at a critical point or we might not have been so happy tonight.

I have been looking over some of the historical and other pamphlets issued in connection with the celebration, and I read that the College began its sessions in the year 1771. Coming back here after a long absence and seeing the metamorphosis which has come over the appearance of Rutgers, I really believed that I was graduated in 1771. The records make it 1871.

In those days we did not have a celebration, as I think we should have had with our class, for the hundredth year of the College's existence; for in those days it was said that 1770 was the date of the beginning of the College. I have been trying all the evening to remember a celebration then, and I have been making inquiries, but it is the sad part of my period of life that I cannot find anybody around here who was born as early as that. Subsequently they moved back the date of the College so as to make this the 150th anniversary, and my hope is that as time goes on they will occasionally move it back still further so that I may celebrate the 200th anniversary.

I really have felt sorry for myself all day. I came here almost literally a stranger. In my day, 1871—and I am rather proud of the fact that I go back over about one-third of the history of the College—we had, as I can remember, only four buildings. There was old Queen's, and that contained the administration office, such as it was; the room of the President, which I am sorry to say I had to visit occasionally; the Chapel was in the same building. To the left was the President's house, unknown to students except annually when there was a reception to the alumni, from which they were kept out. All we did was to stand on the outside and see the festivities going on inside. Then there were the Geological Building and Van Nest Hall, the little Hall for the Literary Societies.

I do not remember any other building except the little tower overlooking the railroad yard, which was called the Observatory, and to which the class in astronomy was never led so far as I can remember.

What comes back to my mind was the magnificent campus unoccupied by buildings, so that as we look back, we wonder that we needed any buildings at all. It should have been like the ancient schools, and the professors should have walked up and down among those majestic old trees and held their classes there.

Then as I read this printed sketch of the College I have felt almost as much disturbed by seeing this tremendously long list of the Faculty. As I remember it, we had but eight or ten in those days. And memory does go back to the dear old men who were then the professors. First of all came the one we used to call "Prex"—Doctor Campbell, a courtly gentleman of the old school, learned devout, dignified, but not without a sense of humor. I can remember on one occasion when I was called before him that I entered into a discussion—whether it was psychological or theological, I don't know—as to whether one could commit an offense without an intention to commit it; and as I never could find that that dear old Calvinist ever learned the Catholic doctrine of intention, I don't believe I got off. In his day he had always to be asking for money for running the College, and he used to say—and I suppose Dr. Demarest has much the same kind of feeling—that when he died he only wanted one epitaph —"And the beggar died." The courtly manners of the old gentleman would be a study for the modern man of business. I recall being in the President's room on one occasion. Why I was there is none of your business and you need not inquire. Professor Meyer called, and after a short interview they proceeded to the door. With the utmost deference and ceremonial courtesy they bowed to each other, each time their heads going down to the waist line; and they bowed and rebowed, neither being willing to go out of the door before the other. At least

six of those bows went on, and while I was amused, I was quite contented with the fact that I was forgotten and left behind and went free!

Then there was the dear old face of Dr. Cooper, and it is a link with the past that sits next to me here—his son, who was not born then, so I could not have known him! A quaint, delightful old gentleman, the Professor of Greek. The most that I remember about him is that he could be easily led into discussions; and in recitations, when we were a little backward, we led him into something which would lead him to take up the hour with a delightful talk about things having nothing to do with the subject.

Who could forget that really great man, Dr. Cook, Professor of Chemistry, with the broad and happy smile with which he used to remark in class at the end of a demonstration: "The experiment is a success." And then there was the stately Doolittle, Professor of Rhetoric, who even in conversation was a rhetorician. The only thing that I remember I learned from him was not to read the newspapers—"They are all trash. Read something better." He especially warned us against reading the Washington correspondence, which he said was mostly predictions of what never in fact happened; and I think we might all be benefited today by following his advice.

And then there was the martial David Murray, a gentleman through and through. Oh, I could go on with reminiscences of these dear old people. There is a link connecting us. In those days the present Professor Van Dyck was called an instructor. I think he went abroad about my time to complete his studies. I spent some hours with him the other day and upon my word I didn't see very much difference in his manner and appearance after this long time. I thought I could not be as old as I knew I was; for he looked just as he did when he was instructor, forty-five years ago.

Somehow or other in going back over these memories

one does not remember the instruction that he got. I don't believe I remember anything of Latin and Greek; I am quite sure I don't. I don't know that I could recite the motto of the College without making a mistake. But it is curious that memory goes back to these little idiosyncracies and peculiarities of the Professors.

In those days smoking was not as prevalent as it is now. It was rather a rare thing. I remember an occasional cigarette seemed to me the commission of a grave crime. Does anybody here remember Dr. Atherton, Professor of Logic and History? Now, the only thing I remember about him is that he let me off of a condition, or I would never have received a degree. But on this subject of smoking—I don't know that it is so now—but in my days students always regarded their professors with a kind of awe. Do you feel so now? Are there any undergraduates here now who feel that way? The professors never had any bad habits, either small or great, in our minds. And it was an awful shock to me one night, on George Street, when I met the Professor smoking a cigar. I think I showed that I was shocked. Of course I did not say anything; but he must have looked at my face, and he said, "Well, I am doing this by the advice of a physician. He says it promotes digestion." The modern student must have a wonderful digestion. I suppose these undergraduates here smoke more now than our entire College did during the four years we were here.

After all, isn't the fact that we remember these small and trifling things, so to speak, significant of something? Isn't it significant of the advantages of a small college? We were small then. The total number of students, I think, was less than the freshman class of today. But the small college has this advantage—that the professors know their students. They do not merely lecture to a class. They know the deficiencies and the qualifications of every man; and there is that personal attention, that intimacy, so to speak, between professor and student, which I suppose the large colleges never know.





AT THE FOOTBALL GAME

WASHINGTON AND LEE VS. RUTGERS

And can we look over the roster of Rutgers, and very likely of other small colleges, without the strong conviction that proportionate to the number of students there are more eminent graduates out of the small colleges than out of the large ones?

At any rate, in our American history do we know a more eloquent Senator, a more useful Secretary of State, than Frelinghuysen? A greater Judge than Bradley? An abler lawyer than Cortlandt Parker? A more celebrated physician than Janeway? A more eminent scientist in his line than Hill? A railway expert and president greater than our Loree? A more useful clergyman than Dean Hoffman? In the history of sociology, in the matter of social welfare and uplift, a nobler exponent than Graham Taylor?

It would be wearisome to go over the list of eminent graduates. Anybody can read the Red Book, recently published; and in going down the list you see those who have usefully served their generations or are now usefully serving this generation in Church, in State, in the pulpit, in the service of education, in government; so that Rutgers surely never need be ashamed of this list of her alumni. That is a tremendous satisfaction to us as to the past. But can't we look to the future with great anticipation? Isn't it a great pride to the alumni of this College that now we have a President who is one of their number, an honored name in New Brunswick for generations, studious and serious from his youth, amazingly eloquent in his public speech, persuasive in his private discourse, saturated with loyalty to his College, keen in pursuit of his ambition for the institution, resourceful in planning, persistent and of untiring energy in carrying out his plans? The modern president is, first of all, of course, an administrator. In my day, presidents taught. In these days, they have no time to teach. But this character whom we have been describing in terms that are conservative and moderate must give us for the future a vision of certain progress, of enduring fame

for the College; and so tonight we congratulate ourselves most of all, I think, upon the possession of Doctor Demarest as our head.

Toastmaster FISKE: There has been prepared for us by the Committee a program of extreme excellence. I think that we ought, in deference to the City of New Brunswick, first to introduce one who will present the Greetings of the municipality, in the person of the Honorable W. E. Florance of the class of '85, who was once Mayor of this City.

GREETINGS FROM THE CITY OF NEW BRUNSWICK

HONORABLE W. E. FLORANCE, A.M.
Class of 1885

MR. TOASTMASTER, THE PRESIDENT OF THE COLLEGE, AND FRIENDS: In behalf of the Commissioners of the City of New Brunswick, I have been requested to present to you something that will pass down in the history of the College as showing the attitude of the City toward the Institution. We think that the College is a part of the town. We know that you love the old town; we know that you know it of old. Your Toastmaster, I am sure, was one of those who in ancient times in New Brunswick took his exercise by walking over the pavements of our city. It was the only gymnasium we had, and it undoubtedly developed every muscle that there was in him. Things have changed in this old town. We have improved, as you have improved. This pageant that you gave the other day was a splendid illustration of the history of New Brunswick in its connection with Rutgers College. And how essential New Brunswick was to you in making that pageant a success! Because, what would it have been if it had not been for the beauties of New Brunswick, as illustrated in our gallery tonight and as exemplified in every one of the episodes of the other day.

The great trouble with you is that you are growing so great that you are compelling us to live up to your standards. You have made the banks of the old Raritan so famous that we have to dam the Raritan to make it a real river.

This town is progressing. The Commission that I represent tonight, in presenting to you these resolutions, has planned a great future for this town. You know you have always considered that the water of the City of New Brunswick was both food and drink. You now know that the plan is to make this a dry town, and every class that banqueted at New Brunswick last night felt convinced that it was a dry town. Now, what are we going to do? We are going to filter the water of New Brunswick so that hereafter you will have no justification for drinking anything except water.

To show you the feeling that there is in New Brunswick with regard to the College, the Commissioners have passed the following resolutions, which express that feeling in detail:

"RESOLVED: That the following minute be fully inscribed upon our official record and a certified copy thereof, signed by the Mayor, attested by the Clerk, and under the corporate seal, be transmitted to the President of Rutgers:

"We, the Board of Commissioners of the City of New Brunswick, earnestly congratulate the President, Faculty, officers, alumni, and student body of Rutgers College on the celebration of the one hundred and fiftieth anniversary of that institution of learning, which through a century and a half has ever so richly deserved the high place she has held in the esteem of the American people, and whose honor and prestige have always been so valuably reflected upon this town 'On the banks of the old Raritan';

"That, as the governing body of this municipality, we deeply wish for her, so long our special pride and glory, a future even greater than her renowned past. To her

visiting alumni, guests, and friends, the official welcome of the City of New Brunswick is hereby extended, and with it goes the whole hearted desire of our people for their stay here to be replete with genuine pleasure and contentment; and that their visit shall serve to more intensely make the expression 'Town and Gown' in this community truly indicative of a sturdy mutual loyalty and love."

Toastmaster FISKE: The first address has as its subject "The College Graduate in the World of Learning." It seems particularly appropriate to introduce as the speaker one who has studied and received his degree from Rutgers, studied at Yale and got a degree there, studied at Columbia, studied at Berlin, studied at Leipzig and got his degree there, and studied at Paris; one who is known as an author of distinction, who has embodied in himself the best traditions of his father of whom I have spoken—a man of learning, Professor Lane Cooper of Cornell.

SPEECH

LANE COOPER, A.M., PH.D.
Class of 1896; Professor of the English Language and Literature in Cornell University

THE COLLEGE GRADUATE IN THE WORLD OF LEARNING

MR. TOASTMASTER, ASSEMBLED GUESTS, AND BRETHREN OF THE ALUMNI OF RUTGERS: Let me thank you heartily for your welcome. I am indeed grateful for the kindly allusion to my honored father, whose spirit is doubtless with us at this moment. Would that a portion of his eloquence were mine, that I might fitly say what you should willingly hear about "The College Graduate in the World of Learning."

Does the title need explanation? We graduates all

Resolved,

That the following minute be fully inscribed upon our official record, and a certified copy thereof signed by the Mayor attested by the Clerk and under the corporate seal, be transmitted to the President of Rutgers:-

We, the

Board of Commissioners

of the

City of New Brunswick,

earnestly congratulate the President, Faculty, Officers, Alumni and Student Body of Rutgers College on the

Celebration of the

One Hundred and Fiftieth Anniversary

of that institution of learning which, through a century and a half, has ever so richly deserved the high place she has held in the esteem of the American people; and whose honor and prestige has always been so valuably reflected upon this town

"On the Banks of the Old Raritan,"

that, as the governing body of this municipality, we deeply wish for her,- so long our special pride and glory,- a future even greater than her renowned past.

To her Visiting Alumni, Guests and Friends, the Official Welcome of the City of New Brunswick is hereby extended,

and with it goes the whole hearted desire of our people for their stay here to be replete with genuine pleasure and contentment, and that their visit shall serve to more intensely make the expression

"Town and Gown"

in this community truly indicative of a sturdy, mutual loyalty and love.

Adopted October 10th 1916

Commissioners

Edward J. Laughlin

Edward R. Fanning

Mayor

Eugene M. Laughlin

City Clerk

THE SEAL OF THE CITY OF NEW BRUNSWICK

remember something of the process of learning; and, whether in the simpler or the more complex forms, every one recognizes the products of learning in the results of scholarship and science. Perhaps one term, "the world," may give us pause. Are we to think of the scholar as abiding in his own world, apart from the rest of human life? Are we not rather to think of the scholar and the scientist as living in that world which is composed of all men, sharing their interests, their sorrows, and their joys? Yet we must not forget the New Testament usage with respect to the word in question, the "world." Is the scholar actually to be part and parcel of that world which is transient, dark, and deceived—that world which is finally overcome? It may be that he now far more than previously conceives of himself as a man among men, but he dare not regard himself as conformed to a world which is not yet saved. My topic will not appear too remote from the subject announced when I call it: "The Rutgers Scholar and Scientist, in the World, but Not of It."

Seven generations of scholars has Rutgers College sent out from her halls of contemplation into the life of America. What sort of persons have they been? Possibly the classes of a recent vintage differ in more than one respect from the students I knew some twenty years ago. Possibly when they leave they find themselves at home a little more quickly in large cities and great and involved undertakings, or in other and larger institutions of learning. And yet I am ready to believe that in essentials they now are, and always have been, what they then were, and that the following description might fit the Rutgers scholar of any period.

He is not sophisticated; he is at first unfamiliar with numerous things one has to learn in the world, some of them better learned late than too early. He has to acquire by conscious effort many items of knowledge that a man in a populous university unconsciously absorbs from the very atmosphere. But he knows a few things

well; and, above all, he is, in comparison with the machine made product of more than one large and unwieldy institution, truly an individual. The men who have gone out from Rutgers may have been, in their time, somewhat ignorant of worldly affairs, but they have been men of essential power; men, one may aver, of unspoiled powers. From the number of those who have learned to observe, compare, and infer for themselves come the race of scholars and scientists.

How many names there are in the long roll of Rutgers scholars! Our fellow alumnus, Dr. Augustus H. Shearer, is compiling a bibliography of the books and articles produced by men who have been connected with the College, and hence I am free from the embarrassment of trying to enumerate the many learned individuals whose names should go into such a list. If we began to count, where should we stop? I have, indeed, made a selection of three score that I should like to discuss particularly; but, considering the limits of time, I can mention only a few of these, and very cursorily.

Among the foremost have been: Jeremiah Smith, of the class of 1780, a man of great erudition; John Romeyn Brodhead; Talbot W. Chambers; David D. Demarest, the noble father of our President; John De Witt, of the class of 1838; Philip J. Hoedemaker, a man of wide learning in theology, writing entirely in the Dutch language; Dr. Edward G. Janeway, of the class of 1860, in America the leading physician of his generation; Edward A. Bowser, of the class of 1868, who produced highly useful textbooks of mathematics; Professor Louis Bevier, at home alike in ancient and modern languages; Edward B. Voorhees, well known for his writings on agriculture; Professor John C. Van Dyke, interpreter of painting and of external nature—and among more recent graduates, Dr. Henry H. Janeway, Professor J. L. R. Morgan, Professor James Westfall Thompson, Professor Richard S. Lull, Professor Jacob G. Lipman.

But I must not prolong the enumeration. Not all our

scholars and scientists have been productive in the sense of publishing many books. The characteristic of the Rutgers scholar and scientist, as it seems to me, has been his power of transmitting his own living thought directly to students, in an intellectual current which has gone from man to man, and from the teacher of one generation to him who was to be a teacher of the next. And that, after all, is the best form of expression—where one man writes in the heart of another. At the same time we have had men productive in the stricter sense as well. Some have already been mentioned. But I make bold to single out the late George W. Hill, of the class of 1859, an authority on celestial mechanics, and Professor Albert S. Cook of the class of 1872, a master in the field of the English language and literature, as preeminent for their published researches, respectively, in pure science and humane learning. These two, in their several provinces, have achieved as much as any others of their time in this or any other country—as much as many others, be they who they may, and come they from what institutions they may come.

"Man looks before and after," say the philosopher and the poet. Upon an anniversary occasion like this, retrospect is not more fascinating than anticipation. What of the future?

The scholar is often pitied, I believe, because he does not know the world. Is the world ever pitied because it does not understand the scholar? The time is coming, I trust, when this country will better appreciate the needs of pure scholarship and pure science, and will cease to measure their value in terms of lower utility and immediate application. The present tendency in American education may seem to be utilitarian; the superficial current may actually be so. But the eternal current of the human spirit sweeps on beneath resistlessly, and the permanent interest of mankind remains in the world of ideas. In our colleges, at all events, let there be no mistake. If after-life must often be "practical," education

is necessarily "theoretical." Institutions of learning are precisely what they are called, and they will remain institutions of learning primarily, and not primarily of application. Whatever the tendency of the moment in the country at large may be, the permanent function of a college like ours is to send out men of learning into a world that without them will sink into brutal apathy.

Would that it were in our power to see, as in a magic glass, the long line of Rutgers scholars in the future, so that we might characterize the type. I dare not attempt a characterization at any length. No doubt it is safe to say that our scholars will always be trained in the fundamentals. They will know a few things well rather than many things (and some of them unimportant) badly. Their studies will lead them to a knowledge of humanity. Now a knowledge of the humanity about us is not easily gained without an acquaintance with the civilizations upon which our civilization is based; so that the scholarship of Rutgers will never neglect the civilizations of Greece and Rome and Italy and England.

Education, indeed, whether it be called scholarly, or however it be called, is of little avail if it does not give the scholar an understanding of his own people; if it does not lead them to trust him; if it does not enable him to give them what they need rather than what they happen to crave; if it does not enable him to withhold what they wrongly desire. Such being the objects of a scholarly education, we may ask how they are to be obtained. No end is secured without means, and the means are either spiritual or material; it may be said that nothing is accomplished in this world save by the interaction of the two kinds. Yet it is very difficult to make the American see the relation between money and scholarship, between money and pure science. It does not seem very difficult to secure money for the advancement of applied science; it is relatively easy to find it for college buildings, for brick, for stone, for libraries and laboratories—for the apparatus that one may see

and touch. It is not so easy to set a pecuniary value upon the trained soul of the learned man; but that such a commodity as the disciplined mind of the scholar or scientist is beyond all value does not warrant the American people in trying to secure its services for little or nothing. In scholarship the relation between means and ends is the same as in any other realm of life. There is, most emphatically, a pecuniary basis for the life of the scholar. A scholar must be free from anxiety. A scholar must have means for the prosecution of long and expensive researches. I desire to record my plea for the scholarly function of the College, and to urge upon the alumni of Rutgers not to let the scholarly and scientific activities of the institution suffer, through lack of support, in comparison with any other activity here fostered, or in comparison with the scholarship and science of any other institution in this country. I beg the alumni to enable the College to give to the country, in greater measure than ever before, what the country needs—the vision of the scientist, the scholar, the poet, and the divine. Where there is no vision, the people perish.

Toastmaster FISKE: The next topic given is "The College Graduate in the World of Business," and who may better respond than one who is a graduate of Rutgers and a graduate of that other university, the Pennsylvania Railroad Company, which the president of a rival road said to me was the greatest corporation of the kind today in the world, one who has had activities in a dozen other railroads, who holds directorships in a score of corporations, who has instructed the world of finance quite recently by his investigations into the transfer of investments from Europe to America, and has laid Wall Street and all investors under a debt of gratitude to him, one whom you know so well, Mr. Leonor F. Loree.

SPEECH

LEONOR F. LOREE, M.Sc., C.E.
Class of 1877

THE COLLEGE GRADUATE IN THE WORLD OF BUSINESS

MR. TOASTMASTER, LADIES, AND MEN OF RUTGERS: When I was advised that I had been selected to talk about "The College Graduate in the World of Business," I accepted the assignment without hesitation, because for thirty-nine years I have lived under a discipline—a discipline founded upon the basis that the wish of a superior officer, whether express or implied, is equivalent to a command. But when I came to sit down to assemble the data which I might present to you, I found myself much embarrassed. Finally I came to the conclusion that perhaps I might say a word to you about business and its relation to the race and to the individual, about the elements that enter into it and the relation of the college and the college graduate to it; and perhaps I might venture to say a word to the younger men about the development of the future and their opportunities.

"Business men," the dictionaries tell us, "are engaged in or related to business, traffic, trade, etc." That, I take it, means the men who are engaged in all those manifold activities that uphold our industrial civilization.

When our common ancestor, being driven out of the Garden of Eden, was condemned to earn his bread by the sweat of his brow, no light sentence was imposed upon him. In his efforts at organization, man has experimented with four schemes to make a livelihood: hunting, the pastoral life, agriculture, industry. They have all been illustrated on this continent.

When Columbus reached our shores there were on the great plains of the West perhaps one hundred and fifty thousand Indians subsisting by hunting, requiring nine square miles of land to support an individual. In the

Southwest was the great tribe of the Navajos, a pastoral people, subsisting, one individual on each square mile of land; and they had as neighbors the Pueblos, irrigating their land, but without any of the facilities of industry, and getting a bare living, supporting three individuals to a square mile. Contrasting that with the experience under our form of organization—the industrial form—supporting, as we do in the State of Massachusetts, four hundred and seven individuals to the square mile, the influence of the industrial organization upon the race is seen to have been prodigious.

The Caucasian family number between 500,000,000 and 600,000,000 individuals. Whereas at the beginning of the last century they were increasing at the rate of 5 per cent each decade, they are now increasing at the rate of 15 per cent each decade. The infant born today, before he reaches his majority, will have seen as many souls added to our race as there were in existence at the close of the Napoleonic Wars.

It is not alone the number of this people and the rapidity of their growth, but the tremendous improvement in the safety of the individual and the standard of his living that commands our interest. Man has been able to relieve himself and the animals he has domesticated from much of the hazard and hardship and eventual violent destruction. Resources, created and accumulated, defend our bodies from disease, particularly those numerous diseases fostered by filth and privation, and reduce the difficulty of necessary toil and clothe all vocations and avocations with security formerly unknown to man.

If we take note of the manner of life of those in the animal kingdom which still exist in a state of nature, we are impressed by the apprehension and terror in which their lives are spent. Take for example, an animal like the trout. The pearly eggs of the spawn moved about by the current of the waters; the alevins lying quietly in masses, their little hearts beating, and their

organs making muscles in the yolk of the eggs to which they are attached; the fry learning to swim and to eat, but tenderly equipped for the fierce struggle for life in which the days without hunger and danger will be few, in which the tragedies will be frequent, and which will certainly end in tragedy. Exposed to a variety of ailments, fungi, blue swelling and gill and fin diseases carry off the weak. Still more likely are they to die of starvation, strive as hard as they may, in their pursuit of black flies and mosquitos. It would be an exaggeration to say that more than one out of a thousand eggs make a trout. Each one needs a leaf or chip of stone to hide under, while some more capable creature is waiting to kill it from the moment it is born. Its chances for living are anywhere from one second to ten years, according to its luck, but its killing is sure. It does not fight unnecessarily and its worst enemies are its own kind, its father, its mother, its brothers, its sisters, its cousins, and its aunts.

Nor is the situation substantially different in the vegetable kingdom. It is said that were but a single inch to be cut from the top of a young pine it could never regain its place in the sun and would perish in the shade of its neighbors.

Primitive man lived among almost equal dangers. How remote from his condition seems the situation of the modern man, relatively secure in the enjoyment of his life, his liberty, his health, and his possessions, albeit he too owes these to ceaseless vigilance. Whoever searches those historical fragments, neglecting tales of warfare, pestilence, persecution, that enable an estimate of the relative comfort of human existence at different stages of progress, will realize with never ceasing amazement the magnitude of the gulf which separates the conditions of the twentieth century from those of an earlier period. The differences increase, but far from proportionately, as the period of comparison becomes more distant. Zimmern shocks us by abrupt but accurate

reference to the incredible poverty of the world in which Pericles wrought. "We think," he says, "of the Greeks as the pioneers of civilization and unconsciously credit them with the material blessings and comforts in which we moderns have been taught to think that civilization consists." The fact is that the Greek of that age lived in a house without drains, slept in a bed without sheets or springs, and in a room as cold or as hot as the open air, and so poorly walled as to be swept by draughts. He owned neither watch nor match; his rivers were without bridges and his ships without compass. The entire apparel of males and females alike consisted of two straight pieces of cloth, the inner garment fastened at the shoulder by two pins, and of shoes or sandals worn without stockings. There were no newspapers or periodicals, and the ordinary man had access neither to maps nor to books.

Now, it is to the modern organization of industry that we owe the superiority of present material conditions over those of the past. Essential for that organization is the preparation of the individual for labor and for management and the accumulation of capital. The significant fact of industrial development has been the steady and the great reduction of the contributing effort of labor; the substitution for heavy muscular labor of the watching and tending of machines, and at the same time the call for a higher physical and mental alertness and increase in mental attainments, an augmented control of conduct and attention; while those who in the competitive struggle attain positions of management must eternally devote themselves to further and further preparation, the while enduring the almost intolerable strain involved in the conduct of a changing, growing, competitive venture.

The development of educational training is very significant. An investigation made some years ago, and expressed in the wage scale of that date, indicated that the boy receiving a common school education and going

into business at 16 reached the end of his development at 25. If to that education he added three years of apprenticeship he prolonged the period of his advancement to 34. It indicated that the higher fields of activity were open only to those educated at the technical schools, colleges, and universities, or who, using such resources as were at their command, of which fortunately there are many, acquired a similar training; and finally it indicated that the minimum value of such an education over that of the common schools may be capitalized at $28,000.

Of equal significance is the relation of capital, upon the utilization of which the industrial form of organization is conditioned. Industry has become superlatively productive because it enjoys the accumulated and geometrically multiplied aid of the stored surplus of past labor. As we know it in America, it requires in the railways about $8,500 for each employe; in the manufactories, large and small, about $2,500; and in agriculture $2,700. Those of you who have by your own efforts amassed capital appreciate what self-denial, self-discipline, and tenacious adherence to a predetermined definite course of action were involved in the accumulation of the first thousand dollars.

The working of this modern system of industrial organization is business. Its basis is the accumulation of capital; its life breath the efficient productive utilization of the capital accumulated. It is an obligation all who engage in it should assume, to pass on to the future generations a larger share of capital and a broader knowledge of its utilization. Thus may we help to lay down the secure highway of progress.

The change from the ancient to the modern is founded upon the development by James Watt of the condensing, double acting, expansion steam engine with reciprocating motion—that great conception upon which he worked so long and faithfully that it remains today much where he left it, little having been added to it except the use of

steam at high pressure, and the application of the principle of compound expansion. Watt patented his device in 1769. We are today celebrating the granting of the Charter of this College in 1766. So that, of that whole modern period, Rutgers may truly say, as Virgil in his poem "Aeneid" makes Aeneas say to Dido, "All of which things I saw and a part of which I was."

It is common observation that the training of the nursery and the educational curriculum absorb the first twenty-two years of life. The mere winning of the daily bread can then be had in eight or ten hours of daily labor. In fact, it is only a few weeks ago that I was advised by a Princeton man that the best conscience of modern society was that eight hours ought to be the measure of a day's work.

My own feeling is that the future of the race is bound up in the use that we make of our leisure; and that advancement in the field of business depends on willingness to devote four to six hours additional time each day to self-training. Roughly, twenty-two years are required to master the technique and detail and the sweep of a business enterprise. No one, aside from those possessing genius or unusual talent, should expect to win, in this field of endeavor, the goal of his heart's desire at an age much younger than forty-five.

I see a great deal of the development of men, because I come in contact with a great many men and have been the employer of a great many men. I have watched with a great deal of interest the development of a man with whom I am closely associated in certain lines. I have been impressed with the increase in the breadth of his vision, in his mastery of details, and in his organizing power; and I have been tremendously gratified in the expressions that I have heard from all sides since I have been here of the capacity and of the development of our President Demarest.

I had hoped to prepare some facts about the men who have gone out from these Halls to engage in business.

I had been tempted to speak of men whom I can see before me, like Bogert, Frelinghuysen, Mr. Fiske your Toastmaster—men who have made conspicuous success in business lines—but it seemed to me that I ought not to weary you with a "Who's Who of Rutgers." Two examples, widely separated in time, may serve as representative specimens.

In 1776 the College graduated Simeon DeWitt, who, after serving in the Revolutionary War as Geographer in Chief of the army, devised the township system on which the public lands of the United States are surveyed and relieved once for all the inhabitants of those domains from the bitter and enduring quarrels which marked disputes as to land lines under the old system. Mankind has received at his hands one of the most beneficent of all its gifts. This year there have come to high executive office in the administration of two of the railroads serving the State of New Jersey and these Eastern States Mr. Robert S. Parsons of the Class of '95, now assistant to the President and the Chief Engineer of the Erie Railroad, and Mr. A. E. Owen of the Class of '97, Chief Engineer of the Central Railroad of New Jersey.

The College from the time of its institution has insisted upon an education that is not only comprehensive but is solidly grounded, and with adequate breadth, avoiding on the one hand the narrow technical instruction of some and the wild license to select unrelated subjects which has been the practice of others.

Rutgers men who have gone into business and have distinguished themselves are markedly to be found in the higher executive positions, doing their work in the broad fields of administration. They have engaged in all lines of endeavor and the enduring marks of their contributions remain to evidence their activities. No one who acquaints himself with the history of Rutgers men in the world of business can do so without feeling that in them the College is justified of her children.

Now, I know to what hazards a man exposes himself

who looks into the crystal globe to discover there the threads spun by the Fates. But I thought that I might venture to say a word, especially to the young men, as to the future.

Your Toastmaster has alluded to my service on the Pennsylvania Railroad. They have there an official family that I think is the finest example of relationship of men in business in the world. When I was quite a young man, a division superintendent, I went on the President's inspection trip on one occasion and saw a good deal of the general counsel of the company, Mr. Logan; and Mr. Logan put to me a question which in the optimism of youth I answered in the negative, but which has often since recurred to my mind. That question was: "Will the future hold the interest of an intelligent man? Have we not explored and acquainted ourselves with everything that is worth while, and is there to be anything new that will be interesting?"

Well, there have been examples of things that have passed out. For 150 years the game of whist excited the interest of intelligent people; and many men as they passed middle life looked forward to this solace as one of the entertainments of their old age. Pole and Cavendish wrote about it, rules were laid down for its conduct —and today it is virtually forgotten. Why? Well, there were fifty-two cards in the deck, and they admitted of infinite combinations. But there came a time when two men, working quite independently, seized upon the idea that twenty master cards exercised practically the controlling influence over the game, and that of these the five court cards of the trump suit had a compelling influence; and within twenty-four months, experimenting with three or four thousand specimen games, they had formulated leads and signals, so that the interest absolutely went out of the game and the game perished. And it is not without apprehension that, following that line of reasoning and that experience, a man might feel that the future was likely to be dull and uninteresting.

But let me call your attention to a few things that have

happened since that inspection trip. In the first place, we have had the development of wireless telegraphy; and this great station within sight of your town, the largest in the world, and that station down on Long Island, are the only ready means of communication today between this country and the Central Powers of Europe. We have had the development of the submarine, with consequences which we are able only dimly to appreciate. We have had the development of the automobile, and in the year closing June 30, Henry Ford took out of the Ford establishment as his share of profit—not in the exercise of a monopoly founded on patents, but as a mere manufacturer's profit, in the production of one of many types of that machine—over $34,000,000. There is much loose talk about swollen fortunes. I have but a few years to live before I exhaust the allotted span of life; but I have no doubt that in these recurring periods of industrial excitement, I shall yet live to see the dollar of today look like thirty cents.

Then, there is the development of the aeroplane. At the edge of your town there has been spent within the last twenty-four months over five million dollars in the establishment of what is probably the best aeroplane manufactory in this country. I saw on Tuesday night a motor turned out in that factory producing a horse power to 2¼ pounds of weight. Now, it is easily within the effort of a child to hold out at arm's length, on the palm of his hand, 2¼ pounds. Many of you saw today twenty-five men on the football field, eleven on either side and three refereeing and umpiring. The united effort of those twenty-five men could exercise no such sustained power as the 2¼ pounds of assembled material that the Wright Aeroplane Company is turning out; and it seems to me that is of profound interest to everyone.

But another thing has happened that to my mind throws into shadow all these other developments. Within this intervening time the Curies and their predecessors, Cooke and Roentgen, and others, fell upon the discovery

of radioactive bodies. Up to that time man had only been able to deal with material en masse. He could move it from place to place in transportation. He could transform its shape in manufacture. But now we are able to excite atomic changes, and we are able to deal with material not only in the mass but in its atomic structure. A new and unknown world is just opening up before us, about which no one can venture very far in his predictions.

I am not naturally an envious person, and I count myself to have been very, very fortunate; but I do sincerely envy these young men their youth. There is so much for them to look forward to, and so much that they can gain, and this world is such a wonderful place that I think of it often as the poet thought of that mighty Mistress of the Nile: "Age cannot wither her, nor custom stale her infinite variety."

Toastmaster FISKE: The next subject presented is "The College Graduate in the World Evangelism." There has been selected as the speaker a graduate of Rutgers, born in India, who soon after his graduation went back to India as a missionary, was President of a college there, and has since his return been Foreign Secretary of the Board of Missions of his Church. Let me introduce the Reverend Dr. William I. Chamberlain of the class of '82.

SPEECH

WILLIAM I. CHAMBERLAIN, PH.D., D.D.
Class of 1882; Foreign Secretary Board of Foreign Missions Reformed Church in America

THE COLLEGE GRADUATE IN THE WORLD EVANGELISM

MR. TOASTMASTER AND GENTLEMEN OF RUTGERS: It is certainly not my purpose to stand long between you and the relief from these very strenuous days of exciting en-

joyment of this commemoration. I shall speak in a few words, according to suggestion, in terms of personality, in terms of individual graduates of this institution.

By a very timely and fortunate circumstance, it has fallen to my lot very recently to see a good many of these graduates of Rutgers engaged in what has been called for our subject this evening, "world evangelism." By the further fortunate circumstance of an official relationship with our New York City Alumni Association I was able to carry to these men, as I saw them, the greetings of Rutgers men here in this country. I felt that without the formal action of this Association or of the New York Alumni Association, I was authorized to carry that greeting to these brother alumni of ours who are in these foreign lands and in places of much isolation.

It is my great pleasure this evening, in meeting this assignment given me, to bring back to you the greetings of these men.

As I journeyed I came first in the Land of the Rising Sun upon men who have graduated from this College—one in the class of 1857, Doctor James H. Ballagh, fifty-four years in that Kingdom, and another a member of the class of 1876 who is happily here with us tonight. I bore them our greetings, and in turn was entrusted by them to bring back to the first gathering that I might meet of Rutgers men in this country their own greetings and the assurance of their constant thought of their Alma Mater.

In passing on to the Middle Kingdom I found other men whose names are familiar to you—one of my own class, just recently passed away, Pitcher of the class of '82, and another man whom you know, many of you, especially of the younger generation, Frank Eckerson of the class of 1900—living and working in much loneliness, but with great courage in the land of southern China. From him especially do I bring you greetings tonight. I went on still further, and in the land of mystical philosophy and unreal pantheistic teaching, in India, I came

upon a whole group of Rutgers men, so large a group indeed that they had formed themselves into the Rutgers Alumni Association of India, with a President and Secretary; and their membership was not exhausted by these two officers; they had some other members of this Association. By formal action, after giving to them the greetings of the Rutgers men at home, they asked me to bring to the Association of Rutgers College, at the time of its Jubilee, at its Sesquicentennial Celebration, an assurance of the cordial feeling and very deep interest of the Rutgers men of India for the Rutgers men here at home.

Then I passed on to the far away Persian Gulf, and there, I think, I saw the most lonely and, perhaps I might say, the most courageous, Rutgers man whom I met. My ship came around a sharp point in the land, and I saw before me an amphitheatre made of rocks, just hot barren rocks; and in a little space between these rocks and the sea there were a few houses built of brick and plaster upon which the sun blazed. No green thing grew there. I landed and was greeted by Barny of the class of '94. I saw a cheerful smile upon his countenance, which was not manufactured or temporary, but the reflection of his spirit and life. I took off my hat to that man, alone, in a high service for our country. Maskat is said to be the last place in the service of American consular assignments, so far as a place of residence is concerned, solitary, without any spiritual fellowship. When I left on the boat, with that feeling over me, Barny stood up straight with a smile on his countenance and said, "Give my greetings to the Rutgers men when you go to their celebration next October;" and I bring you Barny's greetings from the Persian Gulf.

There is one other Rutgers man from the Persian Gulf who is here, Worrall of the Class of '84; and a fine medical service he has rendered there.

I was talking with that historian of ours of one of the classes in the late sixties, who is present with us today. He pronounced it as his judgment, based upon much his-

torical study, that perhaps the College of Rutgers, here upon the banks of the old Raritan, had exercised as wide and deep an influence upon the great nations of the East as any other one college in America. I think that this judgment can be abundantly shown to be true. I know there are many large universities and colleges in these days that are more numerously represented in these Eastern lands. But I am quite sure that there is no college that has been more significantly and importantly represented in the beginning of the influence of Western civilization in Eastern lands than has been this College of Rutgers.

I have made a little computation and I find in the catalogue of Rutgers about nineteen alumni under the one name of Scudder—all of these men listed in our catalogue, many of whom have spent most of their lives in India, contributing about 250 years to the laying of the foundations of a spiritual life there; to what Dr. Butler said this morning was the holding up of the mirror of the spiritual experience of the West to the East and the carrying forward of the spiritual traditions of the Western world to the East.

I may perhaps say, without unbecoming egotism, that there is another family, the name that I bear, that has been closely associated with this College. My own revered father was drawn to our Theological Seminary from another institution by the fame of the teaching of one whom many of us honored as our President, Dr. Campbell, when teaching in the Seminary; as a result he became closely identified with this College—so closely that he sent five sons to Rutgers. I think that is the family record here in the College. This family has contributed about 100 years to transmitting Western ideals to the East. Four hundred years of Rutgers life have been spent in forming and in moulding the life of that ancient land of India.

About 150 years of Rutgers life have been given to China, led off by that man whose portrait is here upon the wall, John Van Nest Talmage of 1842, who spent

forty years there in formulating a grammar and dictionary and in influencing the life of a large part of the most historical kingdom of the world; Doty of the class of '35; Rapalje of the class of '55; and others whom I have already mentioned. About 150 years of Rutgers life have also been given to Japan, with Ballagh, of whom I have spoken, and David Murray from our Faculty there. Dr. William Elliot Griffis, who is here this evening, was one of the earlier teachers. Altogether Rutgers has given no less than one thousand years of life through her alumni in carrying forward the spiritual traditions of the West into the East, and in profoundly influencing that life. Assuredly this is abundant illustration and justification of the claim that no single college in this country has probably so deeply and significantly influenced the changing life of the East as has Rutgers College.

I should be untrue to these Rutgers men did I not indicate very briefly just what has influenced them in what we are calling tonight "world evangelism." I think that the pathos of the present day, the infinite tragedy of the present day, lies not so much in the fact that thousands, yea, hundreds of thousands of bodies lie languishing in hospitals in Europe. That is not the great tragedy. The tragedy today is not alone the fact that great nations which have greatly influenced modern civilization are practically confronting the question of their continued national existence. That alone is not the tragedy today. But the tragedy, the infinite tragedy of the day, as it appeals to the men who are trying to hold up the mirror of a spiritual experience to the world, lies in the fact that Corsica has momentarily eclipsed Galilee; and we men know here that Corsica was followed by the exile of St. Helena, and that Galilee was followed, after the few dark days of the Crucifixion, by the glory of the Resurrection.

This American nation by reason of the enterprise of its people has come to occupy a place of importance in the world trade, as Mr. Loree has shown us tonight. This

American nation by reason of events not expected and not prearranged has come to occupy a commanding place in world politics. This American nation, as we have learned tonight from Professor Cooper, by reason of its numerous and well endowed schools and colleges and universities and by reason of its many earnest scholars studying and teaching, has come to occupy a recognized place of leadership in the world of thought. If this be so I may add—and I know that I will not be challenged in this assembly—that by every law of national life, this American nation must exercise increasingly a large place in the redemption of the world, and I am not using those words in any small sense. I am using them in the large sense in which we speak of holding up the mirror of our spiritual experience to mankind.

The old motto blazoned forth in the escutcheon of Glasgow Municipality was this: "Let Glasgow prosper by the preaching of the Word"—an astonishing motto to my mind for a municipality which is known throughout the world for its industries in iron and shipbuilding, its ships sailing over the seven seas and far away. Those wise old Scotch fathers knew full well that truth in life as in trade was necessary in order that Glasgow might be truly great and that she might be influential abroad. We must learn it ourselves and we must teach it to our fellow citizens that truth in the inward parts of our national life and in the outward agencies of our nation's trade and world contacts alone will make this nation justly and enduringly great. These men of Rutgers who are engaged in what we are pleased to call world evangelism are encouraging that great universal idea.

After all, what is this enterprise of evangelism? It has never degenerated into a mere egotism which compasses sea and land for the purpose of making one proselyte. It is far otherwise than that. It is not a ruthless destruction. It is not a mere iconoclasm that seeks to destroy the outward image of the shrine and leave the reverence within the breast of the worshipper. This, it seems to me, is the principal task of the college

man—to elevate the faith of the idolator before it is wise to tear down the idol from the high places in the grove. And the college man today is engaged in the tragical endeavor to uplift the faith of the cold pantheist and the gross idolator, before he ventures to tear down the idols from the high places in the grove.

The enterprise of these men whom we honor in the distant places of the earth is not a mere destruction of alien faith; it is not a ruthless overthrow of alien doctrines and ideals; but it is an ambassage for the incorporation of broken and friendless races into the Empire dominated by the spirit of Him who washed the feet of His disciples.

The Missionary, the Evangelist of Rutgers, wherever he goes, goes forth not to impose a new and hard doctrine, but to evoke a new and a richer life. He goes forth not to deny, but to affirm, and like his Master, the great Teacher from the skies, he goes forth not to destroy but to fulfill.

I came upon a book, only a short time ago, called "Man Songs," in which I found the following passage, which I pass on to the men of Rutgers gathered here tonight:

"More than half beaten, but fearless,
Facing the storm and the night,
Breathless and reeling, but tearless,
Here in the lull of the fight,
I, who bow not but before Thee,
God of the fighting clan,
Lifting my fists, I implore Thee,
Give me the heart of a man!

What though I live with the winners,
Or perish with those who fall,
Only the cowards are sinners,
Fighting the fight is all.
Strong is my foe, he advances;
Snapt is my blade, O Lord!
See the proud banners and lances,
Oh, spare me this stub of a sword."

That is what the Rutgers men in Asia are doing, holding on to that stub of a sword and fighting to present the spiritual mirror of Rutgers to the people of the Far East.

Toastmaster FISKE: I have now to announce the last topic, but I want to say that there are two more events on the program of the evening, which will take only a short time and will be most interesting. This last topic is "The College Graduate in the College World." The response will be made by one of our graduates, who, like the last two, is a trustee of the College, who graduated only in 1892 but has already achieved a very prominent position in the bar of New York, a partner of my dear old friend Kellogg, with whom I spent the afternoon—Mr. Philip M. Brett.

SPEECH

PHILIP M. BRETT, A.B., LL.B.
Class of 1892

THE GRADUATE IN THE COLLEGE WORLD

The assignment of topics has left the speaker in a peculiar position. Professor Cooper of Cornell represents the Rutgers graduate who is intellectual, Dr. Chamberlain the Rutgers graduate who is religious, Mr. Loree the graduate who is busy, and I have been left with the ignorant, the irreligious, and the idle—a comparatively small constituency, for we all know that every Rutgers graduate is intellectual, is busy, and has had the advantages of college chapel. I seem to be in the position of the man who is all dressed up and no place to go, like our old friend who, having been refused admission at the gates of Heaven and being unable to obtain admission below, was given a ton of dynamite and some sulphur matches and told that he might make a little place of his own.

But after all, perhaps I have misinterpreted my sub-

ject. It may be inclusive instead of exclusive. For all college graduates, no matter what their attainments, go out into a real and tangible postgraduate college world. From the time of graduation the man is stamped and catalogued with the name of his college. It becomes part of his life history from the time he enters into the activities of life until his record is given in his obituary notice, if he is unfortuante enough to have one. This college world is evidenced in many ways. Each college has its alumni organizations; many colleges and universities have graduate clubs, and every large city has its university club. We now hear of college political clubs. Four years ago there was a presidential intercollegiate contest in which Harvard, Yale, and Princeton were the contestants. Then Princeton won. This year we understand that Brown has entered a candidate. And let us not forget our own Garret A. Hobart. The world at large as well as this post-graduate college world is very critical of the college man.

The increased advantages of education and opportunities place upon the young man going forth from our institutions greater responsibilities. If his life work is a failure he can find no excuse in the fact that it was occasioned by reason of limited opportunities. The "Autocrat of the Breakfast Table" expressed his preference for the college graduate in the world's work, but said that it was better for a man to be self-made than not to be made at all; and he told of the Irish laborer in Cambridge, who, without building experience, erected his own house from drain pipe to chimney pot. It was a very creditable piece of work for a laborer although of rough construction and sadly out of plumb. The laborer received great credit for his work as a novice and the faults in construction were excused on that account, but his house did not compare with the rows of houses on the next block, erect and perfect in form, from the hands of the master builder. Our graduates from Rut-

gers, when they go forth into the world, must take their place in the "row of houses" and be compared by the college world and by the world at large with the other houses, the products of the other colleges and universities.

And this college world is very critical, particularly of the graduate of the small institution. There is no question but that upon first entering life's struggle the man from the great university carries with him the prestige of size and wealth. But the man from the smaller place, spurred on perhaps by the fact that the burden of proof is thus placed upon him, soon realizes that the diploma from the great university carries with it no halo or guarantee of success. But it is not wise for us in the smaller colleges to be heedless of this college public opinion. We do not always need to follow it, but it is well to know just where our college stands in the public eye. At times it has seemed as if, proud of our history and our work, we had become too much insulated with tradition and it was difficult for the spark of progress to reach us. We were too indifferent to what other people thought of us, and yet we are told by the canny Scot:

"O wad some Pow'r the giftie gie us
To see oursels as others see us;
It wad frae monie a blunder free us
And foolish notion."

With becoming modesty at this our birthday party we can safely assert our enviable position in the eyes of this college world. And our reputation is not local. Japan knows little Rutgers as the institution which gave the man who established in that great empire the modern system of education. Oxford knows us, for we can take great pride in the fact that four out of the last seven Rhodes scholarships have been awarded to Rutgers graduates; and this award is not made on scholarship alone, but by reason of all around social, athletic, and intellectual attainments.

And how splendidly we are represented in the true

college world in the various sister institutions in this country! For years Stillman was Professor of Chemistry at Stevens; Hill was at Brown and Scott at the University of Michigan. From my own class Thompson is proficiently filling his chair at the University of Chicago; Van Horn is prominent in the Case School of Applied Science; Morgan has brought honor to himself and this institution by his work in Chemistry at Columbia; and Lull, who really belongs to '92, although he did graduate in '93, is at Yale, where his influence extends far beyond the four walls of his classroom. And in more recent years Cooper, who has spoken so splendidly to us today, at Cornell; and the two Scotts, one at Harvard and the other at the University of Michigan, prove that the genius of great teaching is still governed by the laws of heredity.

But again this postgraduate world is greatly interested in the athletic standing of each institution. The old graduate who has forgotten his Latin and Greek still remembers in detail his achievements upon the gridiron or the diamond, and we can justly take great pride in the position old Rutgers has held in this important field of college activities.

I remember while in college attending one of the Rutgers Alumni banquets at Old Delmonico's and hearing Judge Howland, representing Yale, speak of Rutgers as "the little bulldog on the football field, afraid of no one." We all know of that classic first game of intercollegiate football ever played in this country, between Princeton and Rutgers, which Rutgers won, and there are some of our alumni here present who played on that first Rutgers team. Are you so familiar with the second game of intercollegiate football played in this country? It was between Columbia and Rutgers. Stuyvesant Fish, '71, Columbia, brought his warriors to New Brunswick and the victory of Rutgers is recorded by a Columbia poet in these classic lines:

"And thus they battled all that day,
On Jersey's sticky red hued clay,
And many an undershirt was torn,
And many an awful swear was sworn;
But when the gods display their hate,
'Tis vain to struggle against our fate;
And so, alas, by set of sun,
The victory was by Rutgers won!"

But after all, it is not to scholarship or to athletics that Rutgers owes her real position of prominence in this postgraduate intercollegiate world. It is by reason of the average graduate of the institution who has gone out into the humdrum work of every day life who has done his work well in the community in which he has been placed and has assumed in his life the full responsibility of his advantages.

Thus, as they have gone forth from these walls in the past, so they will throng forth in the future, well trained in body, well equipped mentally, with the high ideals of their fathers and with the far vision of service.

Toastmaster FISKE: You will have noticed in the Chapel a new tablet in honor of those sons of Rutgers who served in the Civil War. That tablet will be presented tonight by Dr. Bevier Has-Brouck Sleght of the class of 1880.

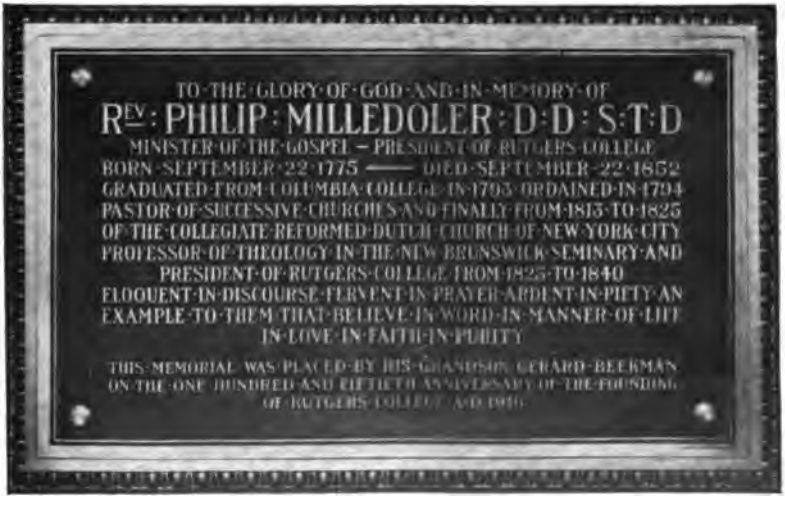
PRESENTATION SPEECH

BEVIER H'B. SLEGHT, M.D.

Class of 1880

It has been a great privilege conferred upon me, the privilege of presenting to our Trustees from the Class of '80 this tablet upon which are inscribed the names of 102 men of Rutgers who went into the Civil War in defense of their country. We would not have you regard


IN HONOR OF
THE CRADUATES AND STUDENTS OF RUTGERS
WHO SERVED THEIR COUNTRY IN THE CIVIL WAR
1861–1865
THIS TABLET HAS BEEN ERECTED BY THE CLASS OF 1880
ON THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE FOUNDING OF THE COLLEGE
1916


TO THE GLORY OF GOD AND IN MEMORY OF
REV: PHILIP: MILLEDOLER: D: D: S: T: D
MINISTER OF THE GOSPEL – PRESIDENT OF RUTGERS COLLEGE
BORN SEPTEMBER 22 1775 —— DIED SEPTEMBER 22 1852
GRADUATED FROM COLUMBIA COLLEGE IN 1793 ORDAINED IN 1794
PASTOR OF SUCCESSIVE CHURCHES AND FINALLY FROM 1813 TO 1825
OF THE COLLEGIATE REFORMED DUTCH CHURCH OF NEW YORK CITY
PROFESSOR OF THEOLOGY IN THE NEW BRUNSWICK SEMINARY AND
PRESIDENT OF RUTGERS COLLEGE FROM 1825 TO 1840
ELOQUENT IN DISCOURSE FERVENT IN PRAYER ARDENT IN PIETY AN
EXAMPLE TO THEM THAT BELIEVE IN WORD IN MANNER OF LIFE
IN LOVE IN FAITH IN PURITY
THIS MEMORIAL WAS PLACED BY HIS GRANDSON GERARD BEEKMAN
ON THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE FOUNDING
OF RUTGERS COLLEGE A.D. 1916

this tablet merely as symbolic of the tolling of bells to their memory, fitting as this might be; we would have it regarded in a very different light.

All here know that in every city in the Union the Government is constantly urging the enlistment of men to fill the ranks of our small army and to man the ships of the navy. We compare the meagre success of these efforts unfavorably with the rush to enlist which occurred when these 102 men went eagerly to the front.

We all further realize how unprepared is our army, after two years of warning, to deal successfully with even the ill organized squads of a southern republic on our very border!

The Class of '80, standing in the shadow of Old Queen's one June night, heard coming toward hospitable Rutgers the steady tread of eager feet—the feet of those seeking knowledge in Rutgers's peaceful halls—the volume of their tread increasing fast. Then the project of this tablet was born, and we would have it speak in high honor of these 102 brave men, and yet more have it speak trumpet tongued, with the shrill of the fife, the rattle of the martial drum, to all these here tonight, and to the thousands who shall come, the fact that the first command to heed is the call of our country. We would have it speak of preparedness for peace secured by early and adequate preparation for war.

The submarine has tunneled the Atlantic, the eye of its periscope has viewed our unprepared state. A great European army has landed on our shores each year for years! Many of them have prospered here beyond their dreams, but their loyalty to the United States is much to be questioned.

But there is one more subject that I would bring before you, briefly. It is the need for fireproofing our Chapel. In it are portrayed the faces of men whom all of us highly esteem and whom many more, who have gathered here at other times, love as fervently as we. In the present condition of the Chapel a fire that would

wipe out all these faces is actually invited, and the building which we love so highly could be wiped out in the course of a few hours. If there is any one thing which we need, and which every alumnus of the College would greatly appreciate, it is the fireproofing of that picture gallery of Rutgers College.

Toastmaster FISKE: It is the happy duty of Dr. Louis Bevier, as Chairman of the Executive Committee of the Alumni Association, to make a presentation which will be of very absorbing interest to you all.

PRESENTATION SPEECH

LOUIS BEVIER, Ph.D., Litt.D.
Class of 1878

MR. TOASTMASTER, FELLOW ALUMNI, AND FRIENDS: At this late hour I shall certainly be as brief as possible in performing my pleasant task.

This great anniversary occasion has, I think, brought home to the consciousness of every one of us the dignity, the worth, and the power of our College more vividly perhaps than ever before. Certainly it has prompted me to attempt afresh a definition of the spirit of the College, imperfectly of course, but as best I could.

Frankly let me say that the inspiration, if there be any, finds its source in tonight's program. Of course I did not know what the speakers would say, but I knew the speakers and knew something of the spirit that each would breathe into this occasion. How often has a college been defined, and yet never in final terms. May I give you in a few verses a fresh attempt to express the spirit of a college? It is there that the young man dons the toga of manhood.

> The open book of knowledge summons you,
> O Young man. Make it your companion. Turn
> The pages of the storied past, and learn
> What man has done, what man may hope to do.

Let science speak, and follow where her clue
  Leads, unafraid. Her fires will never burn
  The house of life, for truth is her concern,
And where truth shatters, truth will build anew.

These gifts the college gives in generous mood.
  Take then, unpriced, what riches cannot buy.
So shall you gain that mental rectitude
  Which hates an error as it hates a lie.
So shall you don man's toga in a state,
Where mind is regnant and articulate.

The open doors of life's activities
  Beckon, O youth, and yours the fateful choice.
  Attune your ear to hearken, that the noise
Of mart and forum melt to harmonies.

The issue is too grave for slothful ease.
  The worker will have tools, not futile toys,
  And perfect workmanship affords the joys
The master feels who plays upon the keys.

The college offers skill of head and hand,
  For mastery of trade, profession, art,
And this as gracious largesse, not command,
  Accept the largesse, take the manly part;
So shall you don man's toga in a state
Where generous toil is lord and potentate.

The windows of the sky are opened wide
  To youth, for youth alone defies the bars
  Of sense, pierces the space beyond the stars
From summits where the air is clarified.

Let your soul grow on visions. Let not pride
  Of hand or head disfigure with its scars
  The beauty which all haughtiness but mars.
Let love inundate life, a rising tide.

Our Alma Mater claims her name for this,
  For gentleness and loyalty to truth,
On each son's brow she prints a mother's kiss,
  And bids him God speed in the strength of youth.
So may you wear man's toga in a state,
A kingdom, ruled by love immaculate.

I love to think that we have very many alumni who have donned the toga of manhood, in all the senses that I have tried to express. There is one alumnus here tonight of whom I know that this is true, one whom we

have delighted to honor, and you will indulge me if I attempt, in particular reference to him, one further word of definition.

A college! What is a college? Ultimately we must speak in terms of individuality, of personality, of one man's leadership. To him we must look for guidance, for broad vision, for hope, for aspiration, and for the resolute will to carry plans to their fulfillment. In this fundamental sense the college is its head. The college is that one individual who leads. Without a leader no progress is possible, and no movement except downstream. Only when a man of vision sees a goal and pursues it, then and then only does an institution grow symmetrically and on a reasoned plan.

Gentlemen, we have one alumnus who has given this College the finest leadership; one who is strong enough to dominate without domineering, wise enough to welcome all counsel, assimilate it, and come to his own matured judgment; so true that falsehood dare not show its face; a man who may be trusted in the dark. The Alumni of Rutgers have joined together to pay him a tribute, and to express to him their appreciation and their affection. It is my duty to present to him this gift. May I ask that the portrait of the College, as personified by her president, Dr. Demarest, be unveiled.

The portrait of Dr. Demarest was unveiled, and Dr. Demarest made the following response:

THE PRESIDENT'S RESPONSE

GENTLEMEN: It is a very difficult position in which I find myself. I cannot say that it is a surprise; for, I have had to give my part, my time and my cooperation, in this thing that the alumni might secure that which they proposed to secure. But I feel profoundly moved. I feel that I do not deserve the words which have been spoken. I have tried for ten years to give this College

leadership. I can not speak of that leadership; but I can speak of the following that I have had; the following in spirit and work of the Trustees, the members of the Faculty and the graduates, sharing with me the labors of the college life. I wish that I might speak in adequate terms of the spirit that has been shown by all those associated with me, of the debt I owe to them, associated in the group—the debt I owe to each one: I would like to tell you of it, but time forbids, and I hardly feel that I could do it at the moment. I would like to tell what men have done, mentioning them name by name—those who have been the leaders in the intellectual life of the College and in the progress of all its work of instruction.

While some things have been said tonight which have made me very happy, I have all the time been under the impression that perhaps there was some misunderstanding beneath some of the words that were spoken. I think that we all have been profoundly impressed with the success of this great celebration. I think that many things have been said in tribute to the occasion so well planned, so well brought through: it has meant more than we can tell perhaps, or imagine, for the welfare of the College. But I have not done it. We have had a Committee. They have consulted with me again and again and I have advised and labored as I could. But other men planned and carried through in detail. And is it not a most interesting thing that three men most particularly engaged in planning, who gave themselves to every detail unsparingly, all hours of the day and night, are not alumni of the College? Clarence Ward, Chairman of the Committee, Ralph G. Wright, and Edmond W. Billetdoux. I cannot begin to tell you the story of their devotion to the whole movement; it has commanded all their powers of body, mind, and spirit. I tell you there is not among us one who is a more loyal son or servant of Rutgers. And with them in like splendid devotion and service have been the alumni members of the committee, George A. Osborn, Earl R. Silvers, and our Dean himself, Louis Bevier.

I accept the gift, of course, making very grateful acknowledgment. You will allow me, I hope, to place it on the walls of the Chapel. Up to this time the portrait of no one living has been there. Dr. Scott's portrait has now been added. If you will permit me to add this one I shall again be grateful.

I give you my warmest thanks for all that has been said and done for Rutgers in this latter time. The last ten years have been happy years. For the College has seemed to grow and the fellowship has been very close, and the friendships that have been formed are very dear. The words that have been spoken tonight, though undeserved, are very precious.

(The portrait was hung the next morning in the College collection in Kirkpatrick Chapel, near that of Dr. Austin Scott, lately President.)

Toastmaster FISKE: Professor Cook, in his lectures on chemistry, when his labors had been illuminating, at the end always said, with a broad smile: "The experiment is a success." I think we may say that this experiment of the Celebration of the 150th year of Rutgers has been a great success. But you will prove it, Brother Alumni, by marching forth tonight with the firm determination to back up our great President in raising that million dollar fund, which he has just started tonight.

SUNDAY
OCTOBER FIFTEENTH

THE ANNIVERSARY SERMON

The Kirkpatrick Chapel, 11:00 A. M.

On Sunday morning service with anniversary sermon by the Reverend A. V. V. Raymond, lately President of Union College, was held in the Chapel at eleven o'clock. It was attended by a large congregation. Special music by the undergraduate choir was rendered under the direction of the Musical Director, Mr. Howard D. McKinney, and the Chorister, Assistant Professor Harry N. Lendall. The order of service was as follows:

Prelude

Invocation and the Lord's Prayer

Rev. W. H. S. DEMAREST, D.D., LL.D., President of the College

Salutation

Anthem: "A Prayer of Thanksgiving," Folk Song of the Netherlands, Seventeenth Century

We gather together to ask the Lord's blessing,
He chastens and hastens His will to make known;
The wicked oppressing, cease them from distressing,
Sing praises to His name, He forgets not His own.

Beside us to guide us, our God with us joining,
Ordaining, maintaining His kingdom divine,
So from the beginning the fight we were winning;
Thou, Lord, wast at our side—the glory be Thine!

We all do extol Thee, Thou Leader in battle,
And pray that Thou still our Defender wilt be.
Let Thy congregation escape tribulation;
Thy name be ever praised!—O Lord, make us free.

The Law, Decalogue, and Summary

Kyrie

Responsive Reading

Gloria

Hymn: Ancient of Days, "O Holy Father, who hast led Thy children"

O Holy Father, Who hast led Thy children
In all the ages, with the fire and cloud,
Through seas dry-shod; through weary wastes bewildering;
To Thee, in reverent love, our hearts are bowed.

O Holy Jesus, Prince of Peace and Saviour,
To Thee we owe the peace that still prevails,
Stilling the rude wills of men's wild behavior
And calming passion's fierce and stormy gales.

O Holy Ghost, the Lord and the Life-Giver,
Thine is the quickening power that gives increase.
From Thee have flowed, as from a pleasant river,
Our plenty, wealth, prosperity, and peace.

O Triune God, with heart and voice adoring,
Praise we the goodness that has crowned our day;
Pray we that Thou wilt hear us, still imploring
Thy love and favor, kept to us alway.

William Croswell Doane 1886

Scripture Lesson

Tenor Solo: "How Lovely are Thy Dwellings" Liddle

Prof. HARRY N. LENDALL

How lovely are Thy dwellings, O Lord of Hosts! My soul longeth, yea fainteth, for the courts of the Lord. My heart and my flesh cry out for the living God. Yea, the sparrow hath found her a house and the swallow a nest where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God. O Lord God of Hosts, hear my prayer. I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness; for a day in Thy courts is better than a thousand.

Prayer

Rev. J. PRESTON SEARLE, D.D., President of the Faculty of the New Brunswick Theological Seminary

Hymn: Adeste Fideles, "How firm a foundation, ye saints of the Lord"

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

"Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand."



INTERIOR OF THE KIRKPATRICK CHAPEL

SHOWING THE NEW CHANCEL, THE HARDENBERGH MEMORIAL WINDOW, AND THE BUCKHAM MEMORIAL ORGAN

"When through the deep waters I call thee to go
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine."

"The soul that on Jesus hath leaned for repose
I will not, I will not desert to His foes;
That soul, though all hell shall endeavor to shake,
I'll never, no never, no never forsake."

R. Keene (?) 1787.

ANNIVERSARY SERMON

THE REV. ANDREW V. V. RAYMOND, D.D., LL.D.

Pastor of the First Presbyterian Church, Buffalo, N. Y.
Lately President of Union College

Theme: The Relation of Christianity to Education

There are personal reasons which make me especially grateful to have a share in this great and worthy celebration. My father, after graduating from Yale, came here in 1825 for his theological training. Fifty years later I entered the Seminary, coming from Union College; and thirty years after my graduation from the Seminary, my son entered. Moreover the best of the many friends with whom God has blessed me is now the honored President of the Seminary. It will be seen that my associations are with the Seminary rather than with the College and this doubtless, in connection with the fact that I was for many years the official head of Union College, led President Demarest to ask me to speak upon the special theme that is to have our thought this morning—The Relation of Christianity to Education.

Before I speak upon this theme may I call your attention to the fact that Union shares with Rutgers the honor of educating most of the ministers of the Reformed Church; for Union, no less than Rutgers, is the child of

the Reformed Church, her founders being the Hollanders and descendants of Hollanders living in the Upper Hudson and Mohawk valleys—chief among them for zeal and persistent effort, the Rev. Dirck Romeyn, pastor of the Dutch Church in Schenectady, and General Philip Schuyler, of Albany. It is a matter of record that for many years after the founding of Union College, in the latter part of the eighteenth century, fully as many of the students in New Brunswick Seminary were from Union as from Rutgers College. There were times, I believe, when the Union students were in the majority. All this serves to account for my presence here today to speak upon this special theme.

Now, when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. Acts IV: 13.

No well informed and fair minded man today questions the intimate relation between Christianity and education, as Christianity is represented by the Church and education by the school; and yet, as our text shows, Christianity began among the unlettered. Its original appeal was not to the schoolmen, but largely to men of untrained faculties and undeveloped minds. This was enough to condemn it in the judgment of the learned. "Have any of the scribes and pharisees believed?" Had the implication that Christianity was unable to win intelligent assent been true, it would of course have proved fatal to its permanent influence, for no teaching that is rejected by developed and unprejudiced minds can retain its power indefinitely; at least it must depend upon ignorance and self-interest for any currency that it may obtain. In reality, however, the original opposition to the teachings of Jesus Christ did not represent the intelligent judgment of unfettered minds, but the unreasoning intolerance of minds enslaved by tradition and the fear of personal loss. The leaders of Judaism, the supposed

intellectual class, saw in these teachings an influence subverting their authority and destroying their privileges. That was enough; whether the teachings were true or not they must be suppressed. It was not the human mind but human nature, perverse in its selfishness, that first rejected Christianity. As a matter of fact there was little real intellectual life among these champions of the Jewish faith. There was learning of a sort, but not of the sort that quickens thought. The distinction should always be made between a certain kind of scholastic attainment and intellectual vigor. The mind may be filled to overflowing with facts and accepted ideas without acquiring any ability to project a new thought or showing any capacity for independent judgment. There is a method of supposed culture that seems to sap the vitality of the mind, leaving it barren and unfruitful. Wherever education is little or nothing more than the training of memory and the accumulation of stereotyped ideas, the most learned become the most unprogressive, incapable of original thought.

We all know that this method of education has been followed in the Orient from the distant past. The Jews of Christ's time were characteristically Oriental. The rejection of Christianity, therefore, by their rulers, their educated class, was not a serious indictment of the reasonableness of the Christian truth. All that it meant was that Christ's teachings were new, either in their substance or in their form.

When we say that the first disciples of Christ were unlearned, we do not mean that they were unintellectual, incapable of vigorous thought; we mean only that they were unlettered, without the training of the schools. That training, as we have seen, would probably have stifled rather than quickened the true life of the intellect. Whenever this has been the influence of the schools, intellectual vigor, receptivity to new ideas, capacity for original thought, if found at all, have been found among the untrained, the so-called uneducated. How often have

the great leaders of some forward movement, the champions of truth, sprung from the ranks! The evidences are abundant that the Apostles were men of intellectual force, unlettered as they were. Certainly their writings have commanded the attention of the world, as have the writings of no other group of men, though but one of their number was a skilled rhetorician, a scholar in the accepted sense.

It may seem that I am dwelling unnecessarily upon the intellectual conditions that met Christianity at the beginning; but as I regard it, this is of importance to my theme, since it indicates the plane upon which Christianity and education meet, and suggests the first essentials for the work of Christianity as an educational force, *a responsive moral sense and an open mind.*

These essentials were found in the men who first became the disciples of Christ and with them the educational mission of Christianity began. It mattered not that they were few in number, humble in station, unknown among the schoolmen. Indeed the absence of all extraneous advantages only made the influence of Christianity upon them the more evident and enables us to trace that influence the more easily and surely.

What was it that Christianity gave to these men? A new interest in life, a new enthusiasm, a new ambition. This was the vitalizing energy of the new religion. We may call it by some other name, as a new spirit, a new heart, a new nature, a new life, a new hope; but practically it was a new enthusiasm which took possession of them and sent them forth in a new direction. Life had a new meaning, larger scope, greater possibilities, as Christ Himself indicated when He said: "I am come that they might have life and that they might have it more abundantly." The original constraining power of Christianity, therefore, was the desire or the ambition for larger life. Such an ambition was possible only for men who were free to choose, whose minds and hearts were open to the appeal of better things. It could not

touch those who had schooled themselves to believe that the possibilities of life had been exhausted, that there were no greater and better things than the fathers had known. Christianity has never had a voice and has no voice today for men who worship at the shrine of the prophets, believing that the greatest wisdom and highest virtue lie buried there. The belief in larger life represents the spirit of Christianity in all the ages, and in this belief we find the secret of Christianity's influence as an educational force, for through this belief has come the struggle for better things and in that struggle man has developed the capacities and powers that clothe him with dignity and honor. The educational work of Christianity began, therefore, when under the influence of Christ's teachings men strove to realize the larger life that He held before them. That life comprehended moral excellence, a spirit of service, supreme devotion to truth and an ever conscious fellowship with God. I do not hesitate to say that these ethical and spiritual ideals have inspired all the real progress that has been made during these nineteen centuries. In view of the present war, the most devastating in history, we are inclined to speak softly when we talk of progress, for of what avail is man's larger dominion over the forces of the earth, if this mastery of nature is to be used for the destruction of human life, the increase of suffering, the multiplication of sorrows? Are not the battlefields of Europe and the wreck strewn ocean bed a sufficient answer to all claims of progress through the education that Christianity has inspired? Is it enough to reply, as so many do, that pure Christianity has not inspired the education of the past? Is this wholly true? We may, we must admit that there have been reactionary movements, possible only by a denial of essential Christianity—periods of intellectual, moral and spiritual stagnation when scholasticism and ecclesiasticism prevailed and the inspiring ideals of the teachings of Jesus Christ were forgotten; but each of these periods has been followed by a real ad-

vance due to a revival of Christian motives, Christian ideals, and Christian principles. We admit too much when we say that there has been no real Christianity in the world since the time of the Apostles. We are stampeded too easily by the noise and confusion of battle. Why not take account of the revulsion of feeling against war, the growing conviction that it is wrong in principle and must be abolished? A hundred years ago all this was impossible and has become possible today only because the increasing intelligence of the world is permeated with Christian thought as never before. No, despite all that appears today that seems to prove the world unchanged, Christianity has been more than a name, the Church has not been wholly false to its trust, the spirit of the living Christ has not knocked in vain for admission to the mind and heart of man. The greatest triumph Christianity has ever known will come after this war, when the nations band themselves together in a league of peace. The Prince of Peace was never so near to His earthly throne as He is today.

I do not say that all or even much that has called itself Christian in the past has been truly Christian; but beneath all the error and superstition certain forces distinctively Christian have been persistently at work, and these have determined whatever progress has been made. Their importance in the field of education will appear at once as I name them.

First, the demand for *Reality*. This perhaps more than anything else indicated the direction of the new enthusiasm which Christ gave to His disciples. They were living in a world of shadows, of pretended virtues, of boastful knowledge, of arbitrary power. Christ uncovered the hollowness, exposed the deception, and then revealed the things of real value, kindling in His followers zeal for the substantial, the abiding. He went to the heart of things. His kingdom was the Kingdom of Truth. He taught His disciples not to be content with appearances, not to recognize the authority of tradition as

supreme, but to go beneath the surface of things, to search for the truth, to listen for the voice of truth, and then to stand for the truth at all cost, in His own spirit of quiet and sublime independence. How clearly this is shown in the incident connected with our text. Two of His disciples, Peter and John, facing the rulers who represented the whole weight of traditional authority and had virtually the power of life and death, when commanded by this authority to cease proclaiming the truth that they had found, answered: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. We cannot but speak the things that we have seen and heard." And when the rulers saw their boldness, their independence, their utter disregard of personal consequences in their devotion to what they believed as true, and perceived that they were unlearned and ignorant men, untrained by the schools, they marvelled. Here was a wonderful thing. How account for it? There was but one way. These men had been with Jesus, had not only listened to His teachings, but had caught His spirit. That is how Christianity began, and it represents the influence of the Spirit of Jesus through the centuries. To this influence education owes its greatest triumphs. Without it the education of the Occident would have been no more progressive than the education of the Orient. Devotion to truth rather than to mere tradition, fearlessness in the advocacy of truth when it antagonizes accepted beliefs—this has been the surest witness borne by men to the presence in their hearts of the Spirit of Jesus. Whenever and wherever they have been led to inquire and investigate, to trace effects to their hidden causes, to discover hidden forces and their laws—in a word, to seek and find truth, reality, and having found it, to champion it, in the face of ridicule, contempt or hatred—there the genius of Christianity has been illustrated and the spirit of Christianity has been active. Newton and Franklin, Kepler and Agassiz were, in their separate spheres, disciples of truth, as truly as

were Peter and John, followers of Him who said: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Everyone that is of the truth heareth my voice."

As in the sphere of physical science, so in the sphere of social science and theological science, the spirit of Christianity has led to the exposure of the superficial, the denial of the arbitrary in the search after principles fundamentally and essentially true. If our schools today are teaching more truth and less error it is due to the demand for reality which the Spirit of Christ has inspired from the time long ago when He challenged the authority of mere tradition and exposed the mockery of Pharisaism with its narrow literalism, its irrational conclusions, its false distinctions.

Another influence springing directly from the teachings of Jesus Christ is *Reverence for Law.* He proclaimed a Kingdom of Heaven whose laws were absolute and written in the very nature of the forces which they directed, so that there was not and could not be anything arbitrary in these laws. They were as natural and necessary as they were absolute, as He illustrated: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Written there in the very heart of the tree is the law that determines inevitably its fruit. He affirmed the same truth when He said: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Here then is a Christian principle of tremendous educational importance. We cannot say that Christians have always recognized it. Indeed, one of the most serious charges against the Church in the past is the arbitrariness of many of its dogmas and rules, the absence of any just recognition of the operation of natural laws, laws that inhere in various forces, determining their action with infallible certainty. Whatsoever the errors of the past, however, the world is now awake to the truth, and that reverence for law taught and emphasized by Christ in precept and parable has led



THE HARDENBERGH MEMORIAL WINDOW
"CHRIST THE GREAT TEACHER"

to the achievement of modern science and is today one of the most potent influences in our institutions of learning. It is a revolutionary force, destructive of much that man has thought established forever. It is as certain to write new textbooks in theology as it has written new textbooks in physics and chemistry, and is destined to change the thought of the world upon almost every subject that touches the life of man, bringing about a clearer recognition and a fuller understanding of the spiritual forces which Christ Himself incarnated, and the laws of these forces which must be obeyed if men are to grow unto His likeness. This, as nothing besides, marks the coming of the Kingdom of Heaven upon earth. It is impossible to estimate the gain to humanity of increasing reverence for law, carrying with it increasing freedom from the fear of arbitrary evil, increasing freedom from dreams of arbitrary good.

We have time to mention but one other distinctively Christian principle, or influence, entering into the work of education, namely, the duty which every man owes to himself, to the world and to God, to develop the faculties and use the gifts with which God has endowed him. This is the substance of Christ's teaching in the parables of the talents and the pounds, and it underlies His whole doctrine of service. If the greatest in His kingdom is the servant of all, to serve is a distinguishing mark of citizenship, and the development of this ability becomes the concern of a true man. It is upon this Christian principle that all our educational institutions are founded. From the beginning the Spirit of Christianity has impelled men to make the most of themselves. They could not be touched with the desire for larger life without recognizing at once the need of training their natural powers, developing the forces within them. Therefore, the progress of Christianity through the centuries has been marked and determined by increasing enthusiasm for education.

As the conception of Christianity has enlarged, educa-

tional interests have broadened. When, for instance, in the time of the Reformation responsibility was taken from the Church, or priesthood, popular education followed immediately. The truer thought of Christianity that inspired the men who first sought this western land is responsible for the public school and the whole system of education which has distinguished us as a people, and it is a significant fact that today so many of our men of wealth who desire to render the largest service to humanity with their money, devote it to educational interests; and their spirit of service is matched by the men and women who are engaged directly in educational work—the teachers in our schools, the professors and instructors in our colleges, who, upon meagre salaries, are devoting their lives to the unfolding and the enrichment of the lives of others. When the Kingdom of Heaven has come more fully upon earth these servants of humanity will be recognized and honored as today they are not. Every school and college in our land, enshrining as it does this spirit of service, is a witness to Him who came "not to be ministered unto but to minister."

I have sought to show that the genius of Christianity finds expression in the search after truth, the increase of knowledge, the diffusion of intelligence, the development of man in every way that enlarges his life and adds to his power to serve. All this we comprehend under the one term *education,* and for this the Church of Christ, as no other institution, has stood. It was from the Church that the state learned its obligation in this, as in so many other departments of human interest. I speak of the Church of Christ as a whole. What is true of the whole today may not be true in equal measure of every part. That division to which we of the Reformed faith and Presbyterian polity belong has been especially and conspicuously identified with the cause of education, and to this extent at least has proved itself essentially Christian.

Some one once said in criticism of our Church that

its membership included few of the poor and ignorant, and argued that, therefore, it had departed from the ideals of primitive Christianity. To this charge the reply was made that our Church, like the early Church, freely received the poor and uneducated, and, also like the early Church, began at once to train them in independence and usefulness so that they do not long remain either ignorant or poor. The general prosperity and intelligence of our membership, he concluded, is not a reproach, but an honor to the Church. Whether or not the argument is sound in every particular, it cannot be denied that wherever our Church goes schools and colleges quickly appear and the results of education follow naturally and necessarily.

We have learned that the work of evangelism must go hand in hand with the work of education. Beside the mission church must stand the mission school. One of the great barriers to Christianity is ignorance—not the greatest, as that is still and will ever be an unawakened or unresponsive spiritual sense; but, as at the beginning, so now our faith demands an open mind, a mind freed from the bondage of superstition and irrational beliefs. Whatever, therefore, tends to enlighten the understanding and quicken thought, strengthens the appeal of Him who said "I am the Truth," and prepares the way for the intelligent acceptance of the simple though profound philosophy of life that Christianity presents to mind and heart alike. The belief that ignorance is the mother of devotion obtains only among those who confound devotion with superstitious rites and meaningless ceremonies. The devotion that means the recognition of a spiritual nature, the confession of spiritual sins, the cultivation of spiritual powers, the concentration of life to spiritual ends, is begotten of light, not of darkness, and is nurtured by every influence that clears the vision and increases knowledge.

Education may be hostile to the faiths born of superstitious fears or traditional ideas, but not to the faith

that is the aspiration of the human soul; the *upreaching* and *outreaching* of *life itself.*

And this suggests a final consideration. If Christianity has promoted education, education has clarified and strengthened Christianity—not Christianity in its original simplicity and power, but the system of thought which uninspired minds have developed from the teachings of Christ and His Apostles. It was doubtless inevitable that in the progress of centuries error should become mixed with truth, as each age formulated its own conception of Christian principles. In this way much that was irrational was incorporated as a part of the Christian system of thought and imposed upon the Church as of equal authority with inspired teachings. An intolerant ecclesiasticism, in no sense a part of primitive Christianity, sought and sought successfully at times to substitute its own authority for that of truth itself. From some of these evils Christianity has been saved and from others it will be saved by the growth of intelligence due to education. Whatever is fundamental and essential in the Christian faith gains and can only gain by the increase of *light,* the casting away of superimposed theories and false though honestly accepted conclusions.

The Church and the school stand together, each for the other and both for the world. The service that the Church has rendered to the school has returned to the Church. Together they have stood because both are the servants of *truth* representing the Spirit and Mission of Jesus Christ; "Whom, therefore, God hath joined together, let not man put asunder." Together they must stand and will stand in ministry to humanity till the world is redeemed and the Kingdom of Heaven has come upon earth. The men who have done most to increase righteousness in the world are those who have received the largest ministry of *both* Church and school, and that Church has exerted the largest and most beneficent influence whose devotion to Christ has inspired the greatest number of its youth to develop themselves by education for the largest service.

In much that I have said I have had in mind the relation of the Reformed Church in America to Rutgers College. While this is not technically a Church Institution, it owes its origin and its long and conspicuously useful life to the zeal for education which came with the Church from Holland and has ever been one of its distinguishing characteristics in America.

Like most of the other old colleges in this land, Rutgers is a child of the Church, and to the fostering care of the Church is due its vigorous life today, in which we all rejoice. Christian in spirit and aim it has always been, and God grant it may ever be. Linked with it in the story of its origin and but a few years younger is Union College, child also of the Reformed Church in America. In giving of her life to these two institutions of higher learning, the Church which we love has rendered perhaps her largest ministry to humanity. May the God of our fathers continue to bless these two sister colleges till the whole earth is filled with the knowledge of God as the waters cover the sea.

Prayer

Dr. Raymond

Hymn: Coronation, "All hail the power of Jesus' name"

All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Doxology

Benediction

President DEMAREST

Postlude

PRESENTATION OF A MEMORIAL TABLET BY THE SOCIETY OF COLONIAL WARS

At the close of the Sunday morning service, the congregation remaining, ceremonies were held by the New Jersey Chapter of the Society of Colonial Wars, making presentation to the College of a tablet in memory of Hendrick Fisher, a founder of the College, first President of its Board of Trustees, and distinguished in the civic and military affairs of the Province. The members of the Society advanced to the front of the Chapel, wearing their insignia and carrying their flag, where they were received by the President of the College. The tablet had been erected on the inner wall of the Chapel and was unveiled by Miss Mary A. Demarest. It was presented by John Lenord Merrill, Governor of the Society in the State of New Jersey, and was accepted on behalf of the College by President Demarest. A reduced facsimile of the tablet is here reproduced. (For cut of tablet see "List of Illustrations.")

PRESENTATION SPEECH

JOHN LENORD MERRILL

Governor of the Society of Colonial Wars in the State of New Jersey

The Society of Colonial Wars in the State of New Jersey deems it a privilege, a rare privilege, to be allowed to participate in this birthday party. Bearing the honored name of New Jersey, a State second to none in history and achievement, we delight to pay homage


1691 TO KEEP IN PERPETUAL REMEMBRANCE THE NAME OF 1719
HENDRICK FISHER
EMINENT IN THE ROYAL COLONY OF NEW-JERSEY
A DISTINGUISHED MEMBER OF THE COLONIAL ASSEMBLY
FROM 1715 TO 1776
A LEADER OF THE PATRIOTS OF NEW-JERSEY
ACTIVE IN THE STAMP ACT CONGRESS OF 1765
PRESIDENT OF THE FIRST PROVINCIAL CONGRESS OF NEW-JERSEY IN 1775
WHO SAT AT THE HEAD OF THE FIRST BOARD OF TRUSTEES OF
QUEENS COLLEGE
UNDER THE ROYAL CHARTER OF 1766
THIS TABLET IS ERECTED BY THE SOCIETY OF COLONIAL WARS
IN THE STATE OF NEW JERSEY IN THE ONE HUNDRED AND FIFTIETH
YEAR OF THE COLLEGE FOR WHICH HE WROUGHT SO WELL

to the glories of New Jersey's past and all true Jerseymen must ever hold in grateful and loving remembrance this historic and noble institution on the banks of the old Raritan, now one hundred and fifty years old.

It is eminently fitting, Mr. President, that a Society founded to perpetuate the memory of the forefathers who, following the dictates of their consciences and in order to secure civil and religious liberty, imperilled their lives in the founding and maintenance of the Colonies of America, should come to you today with a simple birthday gift, designed to pay a long deferred debt of gratitude to the memory of one of your greatest pioneers, one of New Jersey's greatest men.

In the quiet of a Sabbath morning, in God's house, on this glad anniversary occasion, we do well indeed to gather and pay tribute to the life and service of Hendrick Fisher—Hendrick Fisher, whom the Rev. T. E. Davis so justly terms "the patriot and hero, the fearless and untiring foe of tyranny, the faithful and heroic friend of freedom, one of the immortal few whose names should never perish from American history or cease to be an inspiration to American patriotism."

American historians have sadly neglected the services and deeds of Hendrick Fisher. I would that I had the time this morning to recount in detail some of them. Hendrick Fisher was not an American by birth. He was born in 1697 in the German province of the Lower Palatinate. Here lived, we are told, the best class of the German people. They were thrifty, industrious, intelligent, and highly religious. Their religion was that of the Reformed rather than of the Lutheran Church. My authority says that the Heidelberg Catechism, now the standard of doctrine in the Reformed Churches, was first prepared for the use of the schools in the Palatinate. The Christians in this region suffered most terribly from persecutions and, like their brothers, the French Huguenots, many fled to Holland—among them the Fisher, or Visscher family, as the name was originally spelled.

From Holland they came to America and you and I will be the better Jerseymen, the better Americans, when we study the life which Hendrick Fisher lived here.

It is our hope, Mr. President, that this tablet may inspire every loyal Rutgers man and every loyal son of old Rutgers, and countless others besides, to study that life —to study the services which Fisher rendered to the Colony of New Jersey, both in the Colonial period and during part of the war of the American Revolution; to study the services which Hendrick Fisher rendered to Queen's College and, last but by no means least, the services which Fisher rendered to God and His Church. Those were indeed strenuous days, days of rare service and sacrifice, days when men were proud to fight for a principle, and America needs men of this kind today.

It is a time to be sober minded, it is a time for a minute self-examination and it is a time to keep one's head; and I know of no better guide post for the young and old American than the study of such lives. By studying the life of Hendrick Fisher we must become convinced that the lives which count for America are the lives of service and sacrifice. God forbid that America shall forget the principles of such men as Hendrick Fisher! God forbid that we shall become a thoughtless, a selfish, a luxury loving nation, unmindful of our immortal souls! God grant that every Rutgers man shall learn that "the essence of greatness is service and that he alone deserves the name of patriot who in loyal surrender lays down his best for his home and fatherland"!

We have long been linked with old Rutgers; a number of our most esteemed members call themselves Rutgers sons. Hendrick Fisher would not be ashamed today if the Rev. Dr. Cornelius Brett were pointed out to him as a grandson of a president of the institution for which he was so largely responsible.

In the name of the Society of Colonial Wars in the State of New Jersey I now give to you, Mr. President, this simple tablet in memory of Hendrick Fisher, and

I thank you for the privilege of doing so. We feel deeply the honor you have shown us and, I repeat, our one prayer is that the men of dear old Rutgers may be inspired each time they read the name of their great pioneer, Hendrick Fisher.

The Society bids me to tender to you its most hearty and cordial congratulations upon this auspicious occasion and its sincere wishes for many glad, happy, profitable returns of the day.

RESPONSE BY PRESIDENT DEMAREST

It is with profound satisfaction that officially, as President of Rutgers, I receive this gift brought to the College on this anniversary occasion by the New Jersey Chapter of the Society of Colonial Wars. Your zeal in preserving the best traditions of our commonwealth, your deep sympathetic interest in the life of this Colonial institution, and your generous action in creating a memorial here to the sterling patriot and the devoted patron of education, Hendrick Fisher, are keenly appreciated. It is a noble addition to the many memorials in portrait and in tablet on these walls which tell so vividly and fruitfully the history and tradition, the life for a century and a half, of our honored College. Day by day through the years as they pass the scores and hundreds of young men gather here in the presence of this cloud of witnesses and feel the thrill and uplift of the message they tell.

For many reasons is this tablet to the memory of Hendrick Fisher peculiarly acceptable. It is a fitting honor to a man of singular virtue and far-reaching service. It is good to have it here in the Chapel, where God's worship maintains, so ardent and faithful and effective as leader of the Church was he. It is good to have the tablet to the elder of the old Reformed Dutch Church, the layman, as here near by is the memorial window to Dr. Hardenbergh, the minister of that church—the minister and the layman who were foremost in the gaining of the royal

charter of old Queen's. It is good to have such a memorial, reminding us that it was not simply men of the Dutch stock who toiled and prayed and sacrificed that the foundations of this College might be laid, but men of other stock as well, and supremely this man of the German blood in the Dutch community. It is good to have the record imperishably written here of the patriotic service of this man who held highest place in the earliest councils of New Jersey patriots, who in spirit, word, and deed gave himself to the making of the nation. Gentlemen of the Society, you have done us a noble service in erecting so chaste and appropriate a memorial to a man of rare worth, to whom this College owes an incalculable debt. We are very grateful.

VESPERS

The First Reformed Church, 4:00 P. M.

At four o'clock on Sunday afternoon the musical thanksgiving service at the old Dutch Reformed Church brought the celebration to a close. The church was crowded. The service was one of rare quality. The music chosen was from the best classical praise compositions. It was superbly rendered. The chorus was composed of members of the College and singers from the city, about seventy-five, and was under direction of Mr. Charles H. Hart. Its work began in the spring when four rehearsals were had. The music remaining in the hands of the members of the chorus during the summer, rehearsals were resumed in September. Most of the numbers were rendered without accompaniment and with an excellence perhaps never before surpassed, or even attained, by a chorus in the city of New Brunswick.

The program was as follows:

Anthem: Magnify Jehovah's Name — Haydn

Magnify Jehovah's Name,
For His mercies ever sure,
From eternity the same,
To eternity endure.

Let His ransomed flock rejoice,
Gathered out of every land,
As the people of His choice,
Plucked from the destroyer's hand,

To a pleasant land he brings,
Where the vine and olive grow,
Where from verdant hills the springs
Through luxuriant valleys flow.

O that men would praise the Lord,
For His goodness to our race,
For the wonders of His word
And the riches of His grace.

Anthem: O Praise the Name of the Lord — Tschaikowsky

O praise the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord, Alleluia.
Praise ye the Lord out of Zion, praised be the Lord, who dwelleth at Jerusalem, Alleluia.
O give thanks unto the Lord; He is good, and His mercy endureth forever, Alleluia.
O give thanks unto the God of Heaven, for His mercy endureth forever, Alleluia.

Anthem, with Tenor Solo:

I Will Give Thanks unto the Lord — Beethoven

Mr. JOHN BARNES WELLS and Chorus

I will give thanks unto the Lord; For why? I know the Lord is great, and greatly to be feared.
For though the Lord be high, yet hath He respect unto the lowly; as for the proud, He knoweth them afar.
Thy mercy, O Lord, endureth forever.

Invocation

Rev. JASPER S. HOGAN, D.D., Minister of the First Reformed Church

Anthem, with Bass Solo: Grant Us Peace — Schubert

Dr. CARL E. DUFFT and Chorus

Grant us peace, O, Lord almighty,
Who have trusted in Thy mercy.
Out of this world's care and strife,
Into heaven's all glorious life,
Lead us, Lord, and leave us never,
Grant us peace with Thee for ever.
All earth's toil with Thee is stilled,
All earth's longings are fulfilled.

In Thy heaven's prepared place
May we see Thee face to face,
In our Father's love approved,
Rest in peace, Thy souls beloved.

Tenor Solo: The Lord is My Light — Allitsen

Mr. JOHN BARNES WELLS

The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid? Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in Him. For in the time of trouble He shall hide me in His tabernacle; yea, in the secret places of His dwelling shall He hide me and set me up upon a rock of stone.

Psalm

Rev. WILLIAM W. KNOX, D.D., Minister of the First Presbyterian Church

Gloria Patri — Palestrina

Anthem: Hymn of Praise — Tschaikowsky

Servants of God in joyful lays,
Sing ye the Lord Jehovah's praise,
His glorious Name let all adore
From age to age, for evermore.

Who is like God, so great, so high,
He bows Himself to view the sky,
And yet with condescending grace,
Looks down upon the human race!

O! then, aloud in joyful lays,
Sing to the Lord Jehovah's praise,
His glorious Name let all adore
From age to age, for evermore.

Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory. Hallelujah!

Bass Solo: Recessional — de Koven

Dr. CARL E. DUFFT

God of our fathers, known of old
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The Captains and the Kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!

Amen.

Rudyard Kipling 1897.

Prayer

Rev. HERBERT PARRISH, Rector of Christ Church

Choral: Grant Us to do with Zeal — Bach

Grant us to do with zeal
Our portion whatsoever;
May we obey Thy law,
To duty faithless never.
And may we steadfast be,
Our help in Thee alone,
When we our task fulfill,
O! grant it be well done!

Anthem: How Lovely is Thy Dwelling-place — Brahms

How lovely is Thy dwelling-place, O Lord of Hosts! for my soul, it longeth, yea, fainteth for the courts of the Lord; my soul and body crieth out, yea, for the living God. How lovely is Thy dwelling-place, O Lord of Hosts! O blest are they that dwell within Thy house; they praise Thy name evermore. How lovely is Thy dwelling-place.

Anthem: Bless the Lord, O my Soul — Ippolitof-Ivanof

Bless the Lord, O my soul. Blessed art Thou, O Lord, Bless the Lord, O my soul. Bless the Lord and forget not all His benefits: Bless the Lord, O my soul, and all that is within me bless His holy Name. He is full of compassion and mercy, long suffering and great in goodness. He will not always chide, nor keep His wrath for ever. Bless the Lord, O my soul, and all that is within me bless His holy Name. Blessed art Thou, O Lord.

Anthem, with Tenor Solo: Great is Jehovah — Schubert

Mr. JOHN BARNES WELLS and Chorus

Great is Jehovah the Lord! the heavens and the earth proclaim His power and His might.
'Tis heard in the crash of the storm, in the wild torrent's loud impetuous roar.
Great is Jehovah the Lord! Wondrous His power and might.
At His command the trees put forth their opening leaves, and valleys bright with golden corn: with lovely flowers the fields are decked, and stars in glory fill the vault of heaven.
He speaks in rolling thunder. Lightning dwells in His glance.
But chief in His great loving kindness shines forth Jehovah's boundless might.
In His loving kindness shines forth the boundless power of God, the everlasting God.
Raise your prayerful hearts on high, and hope for mercy and trust in Him.
Great is Jehovah the Lord!

VESPER CHORUS

Mr. CHARLES HENRY HART, Director
Mr. John Barnes Wells, Tenor — Dr. Carl E. Dufft, Bass

SOPRANOS

Miss Bertha M. Acken
Miss Alice Barbour
Miss Elizabeth Connors
Mrs. Arthur A. Cozzens
Mrs. George R. Deshler
Mrs. Harry M. Drake
Miss Edna H. Garretson
Miss Loraine C. Harrison
Mrs. Charles H. Hart
Mrs. W. Craig Harvey
Mrs. Samuel H. Hubbard
Miss Hazel Hughes
Mrs. J. Harris Jones
Mrs. Alvah T. Jordan
Mrs. Wm. H. Wood Komp
Miss Pauline A. Long
Mrs. C. Herbert Miller
Mrs. Henry O. Nevius
Mrs. L. Kirkpatrick Smith
Miss Ethel C. Somers
Mrs. Victor G. Swain
Miss M. Edna Vaill
Miss Sarah O. Whitlock
Miss Orrel L. Wrench
Mrs. Albert L. Wycoff

ALTOS

Miss Cora R. Brokaw
Miss Margaret Connors
Mrs. Charles W. Crouch
Miss Marion Cushman
Mrs. Albert C. deRegt
Miss Bertha Dewald
Mrs. John Wyckoff Durham
Miss Mary Gillespie
Miss Nellie I. Hart
Mrs. Florentine M. Hoffman
Mrs. Edwin B. Howitt
Miss Laura Hughes
Miss Mabel W. Kilbourn
Miss Jeannette A. Kohlhepp
Mrs. Nora W. Matthews
Miss Marion McKinney
Miss Elizabeth Oram
Miss Mae W. Osborn
Miss Grace Relyea
Mrs. Zeno Schultes
Miss Marguerite Shield
Miss Saidee Smith
Mrs. Frank E. Spring
Miss Viola A. Staat
Miss L. May Thistle
Mrs. Alfred S. Tindell
Miss L. Elizabeth Wilber

TENORS

Mr. Hamlet E. Collins
Mr. Harry D. Collins
Mr. Charles W. Crouch
Mr. Nelson Dunham
Mr. Harry W. Edgar
Rev. Edward W. Hall
Mr. James Haworth
Mr. J. Harris Jones
Prof. Harry N. Lendall
Mr. Robert A. Lufburrow
Mr. Alexander Merchant
Mr. Harry J. Schlosser
Mr. Joseph Schlosser
Mr. Harold E. Stelle
Mr. Victor G. Swain

BASSES

Mr. Raymond K. Ackart
Mr. Manning P. Brown
Mr. G. Harold Buttler
Mr. B. Pennington Croker
Mr. Ernest T. Dewald
Mr. Harold W. Drake
Mr. Elmer E. Dunham
Mr. George S. Edgar
Mr. Harold R. Fick
Mr. Eric V. Goodwin
Mr. Ralph V. M. Goraline
Mr. Edward F. Johnson
Mr. Wm. H. Wood Komp
Mr. Henry O. Nevius
Mr. Russell M. Oram
Mr. George J. A. Perpente
Mr. Harvey I. Todd
Mr. Henry L. VanMater
Mr. Cyril Wimpenny

ORGANISTS

Mr. George W. Nuttman
Mr. Howard D. McKinney

THURSDAY
OCTOBER TWELFTH

EDUCATIONAL CONFERENCE

The Kirkpatrick Chapel, 11:00 A. M. and 2:00 P. M.

The Educational Conference which was held on Thursday, October 12th, became in effect the first event of the celebration, rather than its prelude. It was held in the Chapel with sessions at eleven in the morning and two in the afternoon. It was arranged especially for the school superintendents, principals, and high school teachers of the State of New Jersey, and it was attended by about three hundred of them.

Professor Louis Bevier, Ph.D., Litt.D., Dean of the College, presided at the morning session, and the following program was carried out:

Dean BEVIER: Ladies and Gentlemen: It is certainly appropriate that the celebration of the one hundred and fiftieth year after the founding of the College should begin with an educational conference, and I will ask the President of the College to say a few words of greeting to you.

ADDRESS OF WELCOME

PRESIDENT DEMAREST

LADIES AND GENTLEMEN, MEMBERS OF THE EDUCATIONAL CONFERENCE: I am glad to say just a word of welcome. I shall not occupy much of your time.

It is a very great gratification to me, as President of the College, to greet you in this place—to give a word of welcome to the speakers who come from a distance and to you who are residents of our own State of New Jersey. It is a happy thing, it seems to me, that the celebration of our one hundred and fiftieth anniversary begins, as the Dean has said, with an educational confer-

ence: and perhaps it is a very happy thing that this first gathering is in this renovated Chapel, the work here having just been completed, in fact the window behind me has been in apparently complete form only fifteen or twenty minutes.

I welcome you here because we are of one mind, I think, in matters educational; we desire to conserve tradition so far as tradition is good, and we desire to be as well in the way of progress.

I suppose that we are of a little different temperament, one and another of us; one thing appeals to one person and another thing appeals to another person. I confess that the historic always does appeal peculiarly to me; and to me it is an especial happiness—I do not know how far you share that feeling—to welcome you in this room where there is so much to tell the past of this College, the past of educational work in the State of New Jersey, the origin of the College itself.

This window placed behind me is erected in memory of the first President of the College, Jacob Rutsen Hardenbergh, who played such a large part in the history of the Colony of New Jersey, played so large a part in the history of the State, just after it became a State. Such a patriot he was, such a leader in the Church, such a worker for the education of young men, that it is a happy thing that his great-great-grandson has placed this window in this Chapel just at this time and that another great-great-grandson has given the Chapel renovation also in his memory. There are new tablets here today—one to Hendrick Fisher, who, we may safely say, was the leading layman in the Church and in the State in the central part of the Colony of New Jersey in the early days, and the leading layman in the founding of this College. Hardenbergh first in the Church, Hendrick Fisher first in the State, united in Church and in State as leaders of education and in all good things. This memorial is the gift of the New Jersey Chapter of the Society of Colonial Wars. Another tablet just erected

is in memory of the men of Rutgers who enlisted in the Civil War, a gift of the class of 1880 of Rutgers College. A third tablet on the outside of Queen's Building has been erected by the Society of Sons of the American Revolution to the memory of the men of Rutgers, the men of old Queen's, serving in the Revolutionary War.

Here today I imagine there may be two things especially in your mind, as they are in mine. First, respect for tradition, thought of the origin of things, honor to the fathers who through the years have guided this College in its ever enlarging usefulness. The other thing, the forward look toward what is new perhaps, zeal toward what is best in education, definite purpose that we all as educators give ourselves as we may to an enlarging of the influence of the State College of New Jersey, planted on the old Colonial foundation of Queen's.

You are welcome here because, in a way, it is your home, the headquarters of the highest work in education maintained by the State of New Jersey. Again, in the name of the Trustees and the Faculty of the College, I bid you welcome.

Dean BEVIER: We are honored to have with us a representative of the United States, in Dr. Philander P. Claxton, United States Commissioner of Education, who will speak to us on "The Federal Government and Public Education."

ADDRESS

PHILANDER P. CLAXTON, A.M., Litt.D., LL.D.
United States Commissioner of Education

LADIES AND GENTLEMEN: Since it is probable that I am not to have the pleasure of being here tomorrow I want to bring this morning a word of greeting from the Bureau of Education and from the Nation on this occasion, the one hundred and fiftieth anniversary of the founding of this institution that has done so much for the life of this State and of the country at large.

We are frequently reminded that the word "education" does not appear in the Constitution of the United States. The Nation has not been directly concerned, in an administrative way, in public education. Initiation of plans for financial support and administrative control have been left almost wholly to states, local communities, societies, and individuals. From the beginning, however, the Federal Government has not been without interest in education. Because of the dual form of our government, each individual is a citizen of a State and also of the United States. Therefore, the Federal Government, which must be interested in the intelligence and virtue of all the citizens of the Nation, must be interested in public education equally with the governments of the several states.

Among the first expressions of the interest of the Federal Government in education is that contained in the Ordinance of 1787, for the government of the Northwest Territory: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." Thus the Federal Government laid upon the people of this territory and of the states that might be formed from it the obligation to do whatever may be needed to be done at any time for the encouragement of education.

In the early days of the Republic the principal help given to education by the Federal Government was in the form of grants of public lands. This policy had its immediate origin in the first ordinance for disposing of western lands, which was enacted by the Continental Congress, May 20th, 1785. This ordinance provided for the rectangular system of land surveying and set apart the sixteenth section in each township of six miles square for the support of schools. However, the first three states admitted into the Union—Vermont, Kentucky, and Tennessee—did not, at the time of their admission, receive any lands for school purposes. In fact, the first two named have never received any grants for elementary

or secondary education; the small amount that came to Tennessee was available for the use of the schools only after a long period of manipulation and compromise.

Ohio, admitted in 1803, was the first state to which the sixteenth section was granted. With the exception of Maine, which contained no Federal domain, and Texas, which never surrendered its public lands to the Federal Government, all states admitted after the admission of Ohio and prior to 1850 were granted the sixteenth section. Between 1850 and 1894, when Utah was admitted, all new states, excepting West Virginia, received sections sixteen and thirty-six. Utah, Arizona, and New Mexico received sections two, sixteen, thirty-two and thirty-six. In Oklahoma sections sixteen and thirty-six and in part of the State, sections thirteen and thirty-three were granted. This State also received five million dollars in lieu of school sections embraced within certain Indian reservations.

Prior to the admission of Michigan in 1837, lands were granted to the states to hold in trust or dispose of for the benefit of the townships. That is, each township received the income from whatever land was located in that township. If it was valuable and well managed, then the township got the advantage of it. If it was not valuable, or if it was not well managed, then the township suffered for it. Some peculiar results came from this township allotment. Tennessee received very little land, but there is one district in that State which owns a copper mine, the income of which was at one time about fifty thousand dollars a year. This method was found to be bad, and after the admission of Michigan, grants were made for the use of the states as a whole.

According to the report of the Commissioner of the General Land Office for the fiscal year, ended June thirtieth, 1915, the aggregate amount of lands embraced in the above mentioned grants for common schools was 78,179,737 acres. This amounts to 122,156 square miles, as much as the total area of the New England States, New York, and New Jersey.

Owing, however, to mineral restrictions, Indian and military reservations, prior claims of settlers, et cetera, not all of the states received their full quotas. The State Board of Land Commissioners of Colorado, for example, reports the amount actually received by that State to be 150,190.08 acres less than the amount reported by the Commissioner of the General Land Office.

There is another class of lands which were granted to a number of states—thirteen in all—and which in some cases at least were devoted to the support of schools. These were the saline lands. The amount of these lands as reported by the Commissioner of the General Land Office was 606,045 acres. It is not quite clear what disposition the states which received these lands made of them, but Ohio, Indiana, Missouri, Nebraska, and Arkansas used them for school purposes. Iowa used them for the benefit of its agricultural college.

More than $14,000,000.00 was received by the several states from the surplus revenue distributed by the Federal Government in 1837. Some of the states devoted their entire share, others one half, or a smaller portion to the promotion of education. In some of the states this made the beginning of the educational, or so-called literary fund, the beginning of the public school fund.

Again, twenty-nine states have received a percentage, usually five per cent, of the proceeds of sales of public lands within their respective borders. Of these twenty-nine states sixteen have been directed or authorized to use the funds thus received for education. The aggregate amount paid to states from this source prior to June thirtieth, 1914, was more than sixteen million dollars. It is probably safe to estimate that one-half or more of this amount was devoted to education. Swamp lands granted by the Federal Government were used in whole or in part for schools in Minnesota, Indiana, Arkansas, Illinois, Missouri, Ohio, Oregon, and several other states.

In addition to these land grants to states, the universities have received two and one-half million acres, the agricultural colleges—land and scrip—eleven and one-

quarter million acres, the normal schools, schools of mining and other schools, nearly two million acres; and other institutions, such as schools for the deaf and the blind, one and one-quarter million acres.

The annual grants of money from the Federal Government for education in the several states now amount to $2,500,000 for colleges of agriculture and mechanic arts; $1,500,000 for experiment stations; and a like sum for agricultural extension work. In addition to this the Federal Government has taken direct control of education for military and naval purposes, and for 1916-17 appropriated for its naval and military academies two and one-quarter millions of dollars.

If we include appropriations for such educational work as that of the Geological Survey, the Bureau of Standards, and other scientific investigations, the appropriation for the education of the Indians and of the natives of Alaska, for the Library of Congress, for the Smithsonian Institution, for the schools of the District of Columbia, the sums appropriated by the Federal Government for the year 1916-17 amount to a grand total of almost twenty-two millions of dollars. All these are properly educational work and contribute to the sum of knowledge which sooner or later becomes a part of the common knowledge of the people.

The agricultural experiment stations, which receive financial support from the Federal Government and which are to some extent under the direction of the United States Department of Agriculture, have contributed more largely to our knowledge of agriculture and allied subjects than any other agency. Because of their work we now have a more definite content for courses of study in agriculture in schools of elementary and secondary grade than would have been possible otherwise. Many of us can remember when the agricultural departments of the colleges of agriculture and mechanic arts received scant respect from university and college men and from other educators, and also from farmers, who had very little use for them and made fun of the

"book professors"; and in fact the instructors in agriculture had very little instruction to give. As a result of the work of a quarter of a century of these experiment stations, definite scientific instruction in agriculture has become possible and the work of the agricultural colleges has come to be respected by educators of all kinds. The agricultural extension law—the so-called Smith-Lever Act—will make possible the general distribution of this knowledge among the people.

So much for what the Federal Government has done in the past and is now doing for public education. What of the future? What can the Federal Government do to help most effectively in the promotion of popular education? I believe most good might come immediately from such an increase of the appropriations to the Bureau of Education as would enable it to begin to do effectively at least some of the more important work for which it was created. The Bureau of Education is now almost a half century old; it was established in 1867. But it has never had and has not now sufficient funds to do thoroughly and well any appreciable part of its legitimate work.

The most important part of its work I have tried to sum up as follows:

(1) To serve as a clearing house for accurate and comprehensive information in respect to all educational agencies and all forms of education in the United States and all foreign countries, and to disseminate this information among school officers, teachers, students of education, and all others directly interested in any form of educational activity.

(2) To serve as a clearing house for the best opinions on school organization and administration, courses of study, methods of teaching, and many other matters connected with popular education. For each of these subjects there are a few men and women in the United States and elsewhere whose opinions, because of their greater knowledge of the subject, are most valuable. This bureau

tries to find for each subject who these persons are and to make lists of expert advisers whom it may consult and to whom it may refer others. It also undertakes, after correspondence and personal conference with these experts, to formulate the consensus of expert opinion.

(3) To advise legislatures, school officers, teachers, and others engaged in promoting and directing education. Its experts, upon request, address legislatures, meet with legislative committees and commissions, with state, county, and city school boards, with boards of trustees and faculties of normal schools, colleges, and universities, with library commissions, and with other similar bodies. It makes or directs surveys of state, county, and city school systems, and of individual schools or groups of schools, and reports its findings, together with constructive suggestions, to the proper officials.

(4) To promote on its own initiative and to assist education officers and the people of the several states and local communities in promoting what it believes to be necessary and desirable tendencies in education and in the organization of educational agencies, to the end that there may be full and equal opportunity of education for all.

(5) To determine standards of measurement in education and to conduct and direct experiments in education, to the end that we may finally have a larger body of definite scientific knowledge about education and educational processes and methods.

As the Department of Agriculture through its own work and through its cooperation with the agricultural experiment stations is working out a body of exact scientific knowledge of agriculture and agricultural processes, so the Bureau of Education should be able through its own agencies and through cooperation with normal schools, colleges and universities, and states and local communities to work out a body of more definite and scientific knowledge of education and educational processes and methods. We now have little scientific knowl-

edge on these subjects. There is no general agreement as to the most valuable and most economic methods of teaching children to read and write and spell and calculate. There is no generally accepted program based on scientific knowledge for the preparation of teachers. We have no scientific basis for most of our work in school administration and school management. On these matters there has been little experimentation under scientific control and on a scale sufficiently large to afford the results of commercial value. I believe we shall never have much definite knowledge on these subjects until the Federal Government provides the means and undertakes the work as I have just indicated. But under the leadership of the Bureau of Education we might, in two or three decades, accumulate a very valuable body of scientific knowledge on these subjects and establish standards of teaching, of school administration, and of school management, which would be generally accepted. I can think of no other way by which the Government could accomplish more with a comparatively small expenditure of its own funds than by thus making more effective the three-quarters of a billion dollars which are now spent by state and local communities and by organizations of various kinds for education in public and private schools.

The passage of the Vocational Education Bill—the so-called Smith-Hughes Bill—will enable the Government to begin the promotion and guidance of vocational education in schools below college grade. It is fortunate that the work of the agricultural experiment stations has been so well done and that we have had opportunity to study experiments in education for trades and industries in various places in this and other countries before having to make plans for the use of this fund. We shall thus begin this work with more knowledge of the subject than would have been possible earlier. This bill passed the Senate in July and will quite certainly pass the House at the next session of Congress. The Senate form of the bill provides annually $3,000,000 for agricultural edu-

cation; $3,000,000 for education in trades and industries; $1,000,000 to prepare teachers of these subjects and of domestic science; and $200,000 for a Federal Board for Vocation Education, of which the Commissioner of Education is the advising officer. The functions of this board will be to study the problem of vocational education of secondary grade in all of its phases. In cooperation with the Departments of Agriculture, of Labor, and of Commerce, it will attempt to find as nearly as possible just what instruction and training are necessary to fit young men and women for agricultural pursuits, for the several trades and industries, for commercial pursuits, and for home making and the various trades and industries in which a knowledge of dietetics and similar subjects enters as an important factor; and to study methods of teaching these subjects and plans of organization and administration of schools for this purpose.

I believe the time has come when the Federal Government should make considerable annual appropriations for elementary education. In earlier years as has already been stated it made such appropriations to some of the states in the form of grants of public land. These grants of lands were not made, however, with equal justice to all the states. None of the original thirteen states received any help from this source, and the first three of the states admitted received comparatively little help. Moreover, the present value of the aid received from these grants of lands is grossly unequal in the various states. Regardless of these grants, the several states vary widely in their ability to provide education for their children. For instance: The State of South Carolina has only two hundred and fifty thousand dollars of wealth, estimated, for every hundred children of school age; the State of Mississippi has only two hundred and ten thousand dollars of wealth for each hundred children of school age, whereas the State of California has for each hundred children of school age one million five hundred and fifty thousand dollars, and the State of Iowa

has one million two hundred and seventy thousand dollars. The ability, therefore, of California and Iowa to support their schools is approximately six or seven times greater than the ability of South Carolina and Mississippi to support their schools. Full and right education of the children of one state is, however, just as important to the welfare of the country as a whole as the full and right education of the children of another state.

Another cause of inequality in the ability of the several states to support their schools is to be found in the relation between the number of children of school age and the number of men of producing age. In the State of South Carolina the ratio of men 21 years of age and over to children from 5 to 18 years of age is as 58 to 100; in North Carolina it is as 63 to 100; while in California this ratio is as 169 to 100; in Wyoming as 179 to 100; and in Nevada as 180 to 100. In South Carolina the average school district of 40 children has $100,000 worth of wealth and 23 men of voting age; in California such a district has $620,000 and 70 men of voting age. Therefore, in California the school district of 40 children has three times as many men of voting age and more than six times as much wealth to provide support for the school. I believe the Federal Government should do something toward reducing this inequality.

Last of all, I believe the time has come when we should consider very seriously the establishment of a great national university. This university should be only for graduate work and research of the highest class. It should have such support as would enable it to become immediately a great international university—a university such as the world will need when the present war is ended as it has never needed such an institution before. It should have an income of $10,000,000 a year.

Such a university would not, I believe, prevent the growth of the graduate departments of other universities in this country, nor permanently decrease the number of their graduate students. The number of graduate stu-

dents in our universities is increasing very rapidly; but 80 per cent of them are in 30 institutions. These are the institutions best equipped for this kind of work; and there are very few others that should undertake work of this kind at all. Such a university as I have in mind would give such an impetus to graduate work and research as would fill its own halls and laboratories and swell the tide flowing into graduate schools of all the institutions best able to maintain graduate and research work. It would correlate existing institutions in such a way that one could become noted for work in one line and another in another line; each serving most effectively in its particular line. Such a university located at our capital city would have other values than those connected directly with research and scholastic learning. When this great conflagration is over the universities of Europe will be poor; the money for their support will have been used for other purposes. Their younger professors will have been buried in the trenches, and the men who ought to have been preparing for work in the universities and for expert service for society and the state will have gone the same way; or if they survive they will lack the preparation which they would have received in ordinary times. The opportunity and obligation will have come to us to take the leadership in the world of education as we must take it in commerce and industry. If I were responsible for the safety of the United States and for its protection against hostile invasion, I should be willing to risk $10,000,000 a year in order to bring to this country, that they might receive their best and highest education and form their ideals in the atmosphere of our democracy, the men and women who are to make public opinion and direct popular sentiment throughout the world, and who, in positions of power and trust will determine the policies of all the great nations of the world.

I believe we shall never have such a system of education in the United States as we should have and we shall never have done justice to ourselves until such a uni-

versity as this shall have been established and shall be maintained on such a liberal scale as I have indicated. I also believe that the Congress of the United States can be induced to provide for such a national university on a scale which will enable it to take the lead among the great universities of the world more readily than it can be induced to appropriate the smaller sum for an institution which would not appeal to the imagination and which could not rise above mediocrity.

The time has come for a readjustment of our national life and for a better direction of our national education. In doing this let us try to find ways whereby all the people may help themselves in every phase of their educational life as no part of the people can help themselves unaided and alone.

Dean BEVIER: The second paper of the morning will be given by Dr. Henry Suzzallo, President of the University of Washington. His subject is one of lasting interest to us all—secondary school men and women and college and university men and women—"An Organic State School System."

ADDRESS

HENRY SUZZALLO, PH.D.
President of the University of Washington

MR. CHAIRMAN, LADIES, AND GENTLEMEN: The tradition and the spirit of our American educational institutions decree that our schools shall be administered through forty-eight units of organization. In spite of the fact that the states manage our educational systems, America possesses a national system of schools—one in spirit, aspiration, and method. Our forty-eight state school systems are an organic whole in spite of diversity of control. Because this is true, one may pass from state to state, regardless of geographical location, and find essential practices repeated again and again. In fact no internal evidence would indicate to the foreign observer that he had crossed a state boundary.

The task of the American educator is not primarily that of nationalizing our schools. His chief duty is to complete the educational aspirations of a democratic people and to reconcile and integrate many traditions and impulses which are now inadequately related to each other. Major among these varied movements are: popular education, the training of leaders, liberal education, and vocational training. A truly organic system will complete the purposes of each of these worthy movements. It will bring each into proper working relation with the other. The method of such organization must be carefully considered.

The fundamental response of an organic school system is to guarantee that wide dissemination of intelligence which is the basic protection of a democratic society. If the destinies of large masses of people are to rest in their own hands, those hands must be directed by minds trained to the appreciation of communal problems. Personal selfishness and class narrowness would soon destroy a democratic people were it not for the agencies that educate men and women to common ideals and habits. The common school more and more becomes our substitute for that common life which is ceasing to be ours in the degree to which it belonged to the founders of the Nation. Our new national solidarity is in our common school system. It would be the part of wisdom for statesmen and educators to recognize that truth. If America is to be ruled by cooperating millions rather than by a chosen few it is essential that we keep effective that mechanism which can teach all of us a mutual regard for each other's rights and duties. An organic school system will assure a free public school education from kindergarten through college, so organized as to develop the largest educational equality of which brain power may take advantage.

More and more this common schooling of men, which now too often emphasizes personal rights and individual aspirations, must lay stress on engendering responsive-

ness to common duties. Obligation must be sensed as fully as privilege, otherwise common schooling falls short. Less and less does the power of the Nation depend on sheer personal prowess, and more and more does it rest on the team work of men, on that cooperation which in national affairs we call patriotism and civic righteousness. Men and women must be taught somewhere in the common schools that they must lengthen their own humble powers through attaching themselves to the right groups. Following the leader and running in company are not as simple matters as they seem. They involve skilled appreciation and wise choice, qualities in which the American people are often a trifle short. There are too many people being fooled by false leaders for too long a time. A good citizen must be able to distinguish between true and false leaders as readily as he can determine ordinary right from ordinary wrong. Perhaps, too, we need to get over a current wilfulness which blinds us to the superiority of others.

Another response which the state school system should make is to provide for the training of an effective democratic leadership. The colleges and universities stand for leadership, but we cannot be altogether certain that their conception of leadership is up to date. It may be too exclusive even though intellectual. It is doubtful that the universities have gotten away from the notion that they are training a class of leaders. Yet it is already certain that democracy cannot be dependent upon any fixed class. Our life is too efficient in ideal and too specialized in method to permit us to trust one group all the time. The leadership of democratic America is an alternating leadership rather than a class leadership. It calls for that unnatural thing, extreme modesty accompanying highly specialized and great power. However slowly human nature may yield the two qualities together, we know that the schools may and must develop the traits in companionship. It is particularly necessary that a system of specialized leadership be recognized as a sys-

tem of alternating leadership. The man who leads today as a lawyer must carry enough intelligence and humility to know that tomorrow he follows the engineer or the nurse or the plumber or the salesman. The spirit of leadership must be reformed so that men can readily and appropriately step from back rank to front rank and back again as the occasions demand.

Perhaps the initial notion which educators must possess is that a democratic society needs leaders as much as any other form of social life. Indeed, considering a certain egotism of the ignorant, which is much with us these days, it might be well for us to assume the working hypothesis that democracies need leaders more than other forms of political association. We have little use for the old coercive and dramatically impressive leadership, but great is our need for powerful men who will lead us wisely, sympathetically, and decisively!

Already we recognize that training for leadership cannot be sharply separated from training for followership. The college cannot exclusively represent one and the common schools the other. Since both functions reside in each American citizen, both types of education must be given to every person at school. This suggests at once some needed reorganizations in our schools. Vocational education must be made an opportunity all along the pathway of our liberal schools, instead of being fixed at the close of college. The schools must give more than professional education. At various points of articulation below the college there must be other schools for specialized training, so that finally no one passes out of the school system without two kinds of training: one which is liberal and gives discriminating appreciations, and one which is specialized and gives constructive skills.

Where one should stop on the great highway of liberal training and turn aside into the side-path of a vocation should be determined by personal choice as influenced by personal interests and limitations. In the past it has

been determined by one's caste or one's poverty, brain power not counting for all that it should. Recently we have been moved by a sympathy which aims to let every man have his chance. Soon we shall be moved by an efficiency which will aim to let democracy itself have a chance to use all the talent that may be found in its population.

If we had really worked out a thoroughly organic social system the best development of the individual would always be the best interest of the state. An organic school system perceives its functions in this particular way. It tries to create opportunity for every person and to sift out ability for its value to humanity as well as for its use to the particular human being possessing it. Our public schools ought to be our one dependable agent for making sure of adequate political talents. In this sense the school system is the modern substitute for the old caste system—like it in function but completely unlike it in spirit and method.

Basic to this use of the schools is the compulsory attendance requirement. All are bidden to school that they may be educated and their talents found. From the wide choice of a complete population America picks its responsible men. These it holds until they have found their levels of contributive power. Feudal societies run short of talent when they have worked out the small mine of superiority in its upper caste, but modern societies have the endless resource of all the people in finding its chosen men. Compulsory attendance and diversified, attractive schools are our means for utilizing the human resources of our whole populations.

Under such a conception of education as we have here presented it must be obvious that the quarrel over liberal and practical teaching is futile. We must cry for both, rather than for one or the other. The old humanistic training and the new vocational teaching are not competitors but cooperators. They are complements in the achievement of the total task of education. Every man

must have both and a complete organic school system must be so arranged as to offer facilities for both.

Let the academicians open up their minds so that the prejudice of centuries does not make vocational training unwelcome in their classrooms. Let them accept and dignify with science and humanism the practical pursuits of men. Technical skill of the type the world needs calls for all the truth which schools and universities possess. There will be no loss to science, only the gain of a new impulse. The chasm between theory and practice will be easier to bridge. Life will become more truthful and science more virile. Long ago training in practical deeds and teaching in the wisdom that is expressed in words were separated from each other, one going to the institution of apprenticeship and the other to the school. After centuries of separation they are about to be united under the roof of a democratic school system. The efficiency of this union and cooperation depends upon the flexibility of the craft mind of the school teacher. He must welcome vocational training and liberalize it without endangering its practicalities.

The business man of the world must likewise be upon his guard. Under the pressure of new competitions he may not be practical enough to perceive the farsighted and subtle values of a liberal education. It is culture which keeps the world in order. It establishes and maintains the social order which makes specialization possible. When the communal feeling for common ends disappears, high achievement along special lines disappears. That breakdown of the social order which we call war gives many examples of inhibited achievement. The strike is a symptom of a lack of common culture in industry. Every species of friction and disorder is indicative of incomplete cultivation of the communal mind.

The false assumption that so-called practical education can supplant liberal culture in the least degree is a pathetic and dangerous belief too widely shared. Voca-

tional education increases rather than decreases the need for liberal education. The more men are specialized the more they must be tied together. Culture is the only safe antidote we have for narrowness of training and experience.

It is not to be supposed that every person will attain the same breadth of education. Theoretically liberal education need not be determined by a person's vocation. As a matter of fact it is. In our practical institutional arrangements we provide where the pressure is most insistent. Hence in our educational system the longest liberal training is a preliminary to the professional employments. This is because the professions carry the largest influence and power in society and therefore need the greatest safeguarding. The relation between minimum training in the liberal arts and the various vocations is shown clearly by noting the points of entrance to vocational careers. One may become a skilled laborer at the close of the elementary school or a nurse at the end of the high school, but a man must take some college education before he is allowed to begin preparation for the law or the ministry. Our minimum requirements in liberal education are largely determined by the working careers we propose to assume.

A truly organic school system will consist of a grand trunk line of liberal education and many side lines of vocational training leading off at frequent and short intervals. The particular location of any line of specialized training will depend upon the social importance of the task to be performed. Such determinations are not to be made upon the basis of any caste philosophy or any mere traditional notion. They must be made accurately on the basis of a careful analytic social survey of men's employments and their social effects. Such surveys will undoubtedly have far reaching effects. More types of vocational training will be provided than now. New types of vocational education will be established, chiefly in secondary education. Elementary, secondary,

and higher education, which have been sharply marked off from each other in the past, will tend to blend. There will be one system rather than three. It will contain more units of liberal education than now, but these will be closely related. Less and less will the types of education approximate uniformity. There will be great variation, but variation in unity. The common purposes of a truly democratic education will hold together all of the varied adjustments required by the limiting conditions of heredity and specialized responsibility. Such organic school system as has been suggested is possible to the degree that the American people and its teaching profession can enter sympathetically into an understanding of the aspirations and the conditions which dominate our social population.

Dean BEVIER: Dr. Calvin N. Kendall, our State Commissioner of Education, has kindly consented to speak on this subject with special reference to the State school system of New Jersey.

ADDRESS

CALVIN N. KENDALL, A.M., LITT.D., LL.D.
New Jersey State Commissioner of Education

I shall not attempt to discuss the valuable and suggestive paper that Dr. Suzzallo has given us, for I feel that I cannot add to it nor even attempt to illuminate it. We are all much indebted to both Dr. Suzzallo and Commissioner Claxton for what they have said to us.

Speaking, if I may, in behalf of the school men and women of the State, I think we should express our appreciation of the fact that the College has provided, in connection with its celebration, for this Educational Conference; and, being guests of Rutgers, it may not be inappropriate for me to point out some of the relations of Rutgers College to the school system of the State.

The State has extended its recognition to Rutgers College in various ways. Among these are the following:

First, support of courses in agriculture. The statute of 1905 sets forth in some detail the subjects of instruction that shall be offered in these courses; for example, production and handling of milk and cream, the growth of fruits, fertilizers, animal diseases, plant diseases, etc. The statute further provides that the department is to be provided with suitable buildings and apparatus and machinery. Upward of $30,000 was appropriated for this purpose, supplementing the Federal appropriations to Rutgers as land grant college under the Morrill and other acts. By these appropriations the State sets its approval upon scientific training in agriculture—vocational training.

Secondly, by appropriations for a summer school, in which were enrolled more than six hundred teachers and intending teachers.

Third, sympathetic but substantial appropriations, in the words of the President of the College, for courses in various scientific lines—chemistry, engineering, ceramics.

Fourth, appropriations for the library.

Fifth, significantly, an appropriation this current year of $2500 for military science.

While none of these activities is under the control of the State Board of Education or the Department of Public Instruction, they are nevertheless, by reason of legislative sanction and encouragement, part of the means for education provided by the State, if not organically connected with the State's educational system.

There remains to be mentioned one other connection between the State and the College perhaps of more importance than those already mentioned. I refer to the scholarships established in the College by the State. These scholarships are apportioned among the various counties in proportion to the number of Members of Assembly from the various counties. There are sixty members of the Assembly; the statute provides that one scholarship for each shall be awarded each year. There

is in consequence a total of two hundred and forty scholarships awarded. They are awarded as a result of competitive examination conducted by the county superintendents of schools.

In the award of these scholarships there is a slight relation to the organized agencies of education in the State. The examinations are conducted by the county superintendents of schools, who are really State officials. The subjects for examination are such as may be designated by the State Board of Education and the Faculty of the College. The certificates are signed by the Commissioner of Education. The value to the State of this relationship between it and the College cannot be questioned.

What the College has done for the important farming interests of the State cannot be measured. The Director of the State Experiment Station, Dr. Lipman, is authority for the statement that the value of farm property increased in the State between 1900 and 1910 by $65,000,000, or 34 per cent. At the same time there was a decrease of acreage of cultivated land of the State of 260,000 acres, or 9 per cent. It would be too much, of course, to claim that this very substantial increase in the per acre products of the State has been due in its entirety to the work of the College, yet the College has aided very largely in bringing this about.

As for the free scholarships—two hundred and forty distributed all over the State—who can estimate their value to the capable young men of the State who are ambitious for a higher education? It is not too much to say that hundreds of these capable young men have, by reason of these scholarships, enjoyed the benefit of a college education who otherwise could not have gone to college. So far as they are concerned the State has had a real, organic system of education—and of free education—beginning with the kindergarten and ending with the college diploma—the ideal and the practice, be it remarked, of the state universities in all that part

of our country west of the so-called Middle Atlantic States.

The language of the act which provides for these scholarships is significant. It is this: "In order that students in the schools in all parts of the State may receive the stimulus afforded by opportunities to pursue the courses of study in the State Agricultural College, these scholarships are established."

In this discussion of what the College contributes to the State by means of State aid and approval, the summer school should not be dismissed with the passing reference I have already made to it. This school has been in operation only four summers. Although the State maintains five other summer schools for teachers, the number of teachers who seek the advantages of the summer school at Rutgers constantly increases, and increases without impairing the attendance at the other summer schools. The influence of the summer school upon the schools of the State in consequence steadily increases. The courses in the school have been approved by the State Board of Education.

I have thus far spoken of the present relations of the College to the general educational activities of the State. I should add that the State is richer because of these activities; it is a better State for men and women to live in because of them.

In surveying the existing educational agencies of the State, one is impressed with the willingness of the people to provide these agencies, with the faith of the people in education.

We have now three State normal schools; ten years ago there was but one. We have now a number of vocational schools and the State appropriates annually $120,000 for their support and maintenance as State aid. We need certainly one additional normal school in the southern part of the State. We need more vocational schools. All of this will come.

Our high schools are multiplying with great rapidity.

The number of high school pupils enrolled in the State five years ago was 27,090; at present the number is approximately 50,000. Every child in New Jersey may have a high school education absolutely free of cost if he and his parents wish it.

All these are educational assets, and the catalog is not complete.

What are further needs? Two things appear to be obvious.

First, an enlargement and development of the facilities for the training of teachers for the secondary schools of the State. The remarkable growth of high schools results, of course, in a corresponding increase in the number of high school teachers in the State. Ten years ago there were 600 of these teachers; now there are approximately 1700. Of these high school teachers 427 were new last year in the high school service. Very few of these teachers—not exceeding 20 per cent—received their education in the colleges of the State, and 20 per cent is a very liberal estimate. The professional training of these teachers is a matter of great public concern if our high schools are to do their work as well as this work should be done. As high schools have grown, as they have become more common, the necessity of good teaching in these schools has become more apparent. As we understand education better the belief has become common that mere scholarship on the part of the teacher is not sufficient; professional training also is necessary for teachers in secondary schools. This has passed beyond the realm of debate except among the faculties of some colleges.

Rutgers College has recognized the importance of training teachers by establishing a pedagogical department. The number of students who avail themselves of this department is constantly increasing. What is necessary in the State is more direct State support and encouragement, here or elsewhere, of training courses for the professional equipment of high school teachers.

Eventually it will be a college for teachers as the high schools continue to grow. Such a department or college should be an organic part of the school system of the State.

I say this because the Constitution of the State provides that all the youth of the State up to the age of eighteen should be given a sound and efficient education, and teachers for these youth should be trained. Such a department or college should, in my judgment, among other things accomplish the following:

1) It should have well organized and well equipped observation and practice schools;

2) It should be open to women as well as men;

3) It should give credit in its courses for work done in the State normal schools;

4) It should be organically connected with those schools so that graduates of normal schools would receive two years credit in the College;

5) It should have courses in school administration, organization, and supervision, to which normal school graduates and others could resort.

The State is fortunate in its proximity to New York and Philadelphia, where teachers and principals may receive as good training as the country affords, but a State of three millions of people, with six hundred thousand pupils in its schools should possess within its own borders facilities for training high school teachers, principals, and superintendents, free of cost to them, but be it observed, not primarily free of cost for their sakes but for the sake of the children of the State and for the State itself.

I have said that two things are obvious. The second one is this: There should be facilities in the State for the higher education of women. The State needs it because of the fact that the day is almost here when there will be fifty thousand girls in the high schools of the State. These girls should not find themselves against a stone wall barring them from opportunities to go on

with their regular education within the State itself. While our church colleges are doing something, the fact remains that New Jersey is lamentably deficient among our states in its provision for the education of women. No important state throughout the length and breadth of our country is so deficient. This is not creditable to the State. The State has wealth; it has a large population; it has a magnificent system of high schools; it has the young women who wish this education and who at present are hampered in getting it. There is no greater opportunity for good in this country for a rich man or woman to establish such an institution and make it free of tuition to New Jersey women.

I am confident that such an institution will sooner or later be established. I am also confident that not for long will the State be content not to provide free opportunities for the education of at least as many young women as it now provides for the free education of young men at Rutgers by means of the scholarships to which allusion has been made.

Dean BEVIER: We have with us a representative of one of the oldest organic state school systems in the country, the unique University of the State of New York, the paper university of the great Empire State. Dr. Finegan, Assistant Commissioner of Education, has a word in regard to the organic school system.

DISCUSSION

THOMAS E. FINEGAN, M.A., PD.D., LL.D.

Deputy Commissioner of Education of the State of New York

LADIES AND GENTLEMEN: President Suzzallo was a resident of New York State for several years. He was identified with one of our great universities, and many of us, in speaking of him since he left our State, have wondered whether or not he has continued orthodox since he has been in the most remote corner of the country,

and as far away from New York influences as possible. I am gratified to have had the pleasure of meeting him again this morning and to have heard his inspiring address, for I can now tell my associates in New York that, so far as the evidence of the morning discloses, he has acquired no educational heresies since his departure from New York. He has, however, been guilty this morning for the first time in his life, so far as I know, of doing a mean thing. When a man is scheduled to make an address or to read a paper, knowing that a friend is to discuss such address or paper, he is in honor bound to make one statement, at least, with which the man who follows him will not agree. Dr. Suzzallo has not said one thing in his able, clear, and forcible address upon which there is ground for disagreement.

After President Suzzallo left the State of Washington and reached the top of the Great Divide, I am sure he stepped off the train and, from a high mountain peak, looked out into the remote corners of the agricultural regions of every state in the Union and then looked into the crowded and congested alleys and streets of every city in the land and, from this point of vantage, had a vision of the great agricultural resources of this country, of the great commercial and industrial activities of the nation, and of the great social and governmental problems which the democracy of this country must solve. With an imagination such as he possesses, he has constructed upon a sound theory of philosophy and statesmanship an ideal system of state administration of public education. About all I can say is heartily to indorse the broad general policy which he has outlined for every state in the Union to pursue.

There is, however, one point in his admirable address upon which I should like to place a word of emphasis. He has presented in the clearest and ablest form possible the two types of education which the schools of this country must put into operation as the settled policy of the nation in administering public education. I am sure

that when he was constructing the foundations of this general scheme of education on the mountain top from which he saw the resources and activities of the nation and the millions of her boys and girls and their needs, he had with him a copy of the Education Law of the State of New York, because in the state policy of education which he outlined he has followed the general plan which is in existence in that State.

As stated by Dean Bevier this morning, the school system of the State of New York is past the century mark. New York was the first state in the Union to adopt the principle which has become fundamental throughout the land—that education is a function of the state. In the development of her system of public education and in meeting the problems which the progress of our day has thrust upon us, New York has incorporated into her public school system a plan of vocational education. I shall not discuss that phase of our work, as you will hear of that this afternoon from the man who has direct charge of it and who can tell you its general aims and purposes much better than I.

But while we have provided for vocational instruction and have emphasized the necessity of developing that type of education in the public schools of the State, we have not neglected the other type of education which Dr. Suzzallo has pointed out as being so vital to the future needs of the country. While we are appropriating thousands upon thousands of dollars and devoting as much energy and skill as possible to the development of a practical and efficient plan of vocational education in all the agricultural sections of the State, as well as in the populous centers, the State has not been unmindful or neglectful of its obligation to make adequate provision for the extension and development of the traditional courses of study which have so long characterized American education. Since vocational education has been incorporated into the general plan of instruction in the schools of New York, the State has established a system of

State scholarships somewhat on the plan of that outlined by Commissioner Kendall for the State of New Jersey. Under this law New York State awards annually scholarships to 750 students, who have the privilege of selecting the college or university in the State which they desire to attend. These scholarships, like those of New Jersey, are good for four years. Beginning with this year we have in the colleges and universities of our State three thousand students pursuing courses of study and receiving from the State an annual cash award of $100 each for the purpose of aiding them in paying college tuition or meeting other college expenses. The action of the State in providing free tuition for three thousand students in the higher institutions of the State is equivalent to the maintenance of a state university. Such action stands out as one of the State's greatest contributions to higher education. In establishing these scholarships the State emphasized its approval of sound scholarship by limiting the rights of State scholars to the privilege of pursuing standard courses other than those including professional instruction in law, medicine, dentistry, veterinary medicine, or theology. So it is gratifying this morning to have this ideal plan of a state's system of education, which has been skillfully and soundly constructed by President Suzzallo, based on the very foundation of the school system of the State which I have the honor to represent.

President Suzzallo very properly confined himself to a discussion of the aims and purposes of a state system of education. I wish to speak briefly upon the administration of the plan which he has outlined. If the best results are to be obtained in the operation of any state system of education, the management of that system must be based upon stability and independence in administration. It must be generally recognized that the administration of a public school system is under the control and management of officers specially designated for the operation and management of the schools. It

must also be understood that an effort on the part of any group of men or organization, not specifically charged by law with official duties in connection with the schools, to interfere with the control or management of schools is an offense against the administration of public education which the sentiment of the people will vigorously resent. School authorities must have a free and independent hand in discharging their obligations of administering the public school system solely for the benefit of the children in attendance upon the schools.

Even municipal authorities are not to be permitted to interfere with the administration of the schools. Incidents are numerous in which municipal officers charged with no official functions whatever in relation to the management of a school system are exercising greater control over the management of the schools than the school officers who are legally charged with that responsibility and selected for that special purpose. It will be observed that the issues involved in municipal elections all over the country relate to graft in the police and public affairs, regulations and restrictions of vice, waste of funds for public purposes, control of the municipalities by some unscrupulous political boss, the failure of public service corporations to respect the rights of citizens, and other similar issues. Generally in these elections there is not one charge against the administration or efficiency of the public school system. The schools are not even an issue in such elections. Incidents are common, however, after the election has been determined, and when a new group of municipal officers come into power, in which such officers seek to exercise a dominating influence and control over the management of the school system. No other single cause is more responsible for inefficiency in the administration of schools in the cities of the country. It is an obligation of the men and women engaged in educational work to resent this interference and to seek to establish public sentiment throughout the country which shall be sufficient to protect the schools from any

influence which is hostile to the general purpose for which the schools were established.

There is now a constitutional mandate in nearly every state in the Union which makes it incumbent upon the legislatures of such states to provide for the maintenance and organization of a free system of common schools wherein all the children of the state may be educated. The general thought expressed in President Suzzallo's address this morning, that there shall be an equality of opportunity in a state system of public education for every child in the state, is based on this constitutional mandate. To protect the children of a state in this constitutional right there should be enacted in each state constitution an additional provision which shall guarantee to the officials charged with the administration of the schools such independence from municipal, political, or other outside influences as will enable them to discharge their obligation to the people of the state.

If school authorities are to accomplish for the children of a state the great benefits contemplated under the plan suggested by President Suzzallo, some definite method of providing funds for the financing of a school system must be established under constitutional provision. No greater aid could be extended to school officers of a community and a state in developing a strong, efficient system of public education than to provide for these officials a definite and independent method of obtaining the necessary funds for operating the schools. So long as the money appropriated for the management of schools depends upon the action of municipal officers, a sound and efficient management of the schools is impossible.

Each state should, therefore, provide for the general system of education affording to all children equality of educational opportunity as outlined by President Suzzallo, and it should also provide for the control and management of such school system under officers chosen for that special purpose and independent of every improper influence.

Dean BEVIER: It would not be just to President Rhees and it would scarcely be just to the audience to ask him to speak now. His paper will be the first on the afternoon program. The Conference will reconvene promptly at two o'clock. During the interval all the members of this Conference and those in the audience who find it convenient to do so are invited by the College to take luncheon at the College Gymnasium. No individual tickets are necessary. During the hour the College places its hospitality at your disposal.

Between the sessions luncheon was served at the Robert F. Ballantine Gymnasium to all in attendance, together with the Faculty of the College.

Afternoon Session, 2:00 P. M.

Austin Scott, A.M., Ph.D., LL.D., Voorhees Professor of History and Political Science, lately President of Rutgers College, presiding.

Professor SCOTT: The morning session of the Conference closed before the delivery of the final address which you will find on the program. The subject is "A College of Liberal Arts—Nevertheless," and it gives me great pleasure to present to you, ladies and gentlemen, the distinguished President of Rochester University, Dr. Rhees.

ADDRESS

RUSH RHEES, D.D., LL.D.
President of The University of Rochester

A COLLEGE OF LIBERAL ARTS—NEVERTHELESS

The liberal culture in the interest of which Queen's College was founded in this ancient town one hundred and fifty years ago is under challenge anew today. The challenge is not directed against an archaic curriculum as was the case a generation ago. That challenge was readily met by an increasingly frank recognition of mod-

ern learning in the college course of study. Now the fundamental aims and ideals of the older teaching are under criticism, inspired by the enthusiasm for vocational training which has taken possession of many of the leaders of education in America.

THE APOLOGETIC CONJUNCTION

Of the importance of more effective training for vocation in our American system of education there can be no doubt. Moreover that our schools too long ignored the needs of a large class of youth which seldom found entrance to high schools and colleges is unhappily true. An earnest study of the needs of such youths, and of that other large class of students who, having entered on the academic life, have failed therein, has disclosed a need for some quite different preparation of such youth for useful and effective living.

Furthermore, the practical disappearance of the old apprenticeship system in industrial life makes an insistent demand on society to provide young people with some other means of fitting themselves for occupations which will yield them livelihood. Hence the rapidly increasing response to these needs by our schools is reassuring.

But accompanying this development there has arisen in not a few quarters an insistence that a vocational aim is important for all education. And coupled with this insistence there has been quite general denial of vocational value to most of the studies heretofore prominent in the academic curriculum.

It is true that this movement has hitherto concerned itself chiefly with the teaching offered to boys and girls in the higher grammar grades and in the high schools. But our colleges are not exempt from its influence. In part that influence appears in a more or less frank insistence that whatever prescription is retained in college curricula shall justify itself on the grounds of vocational utility, and that elective studies shall be organized and conducted for utilitarian vocational ends. In part it ap-

pears in the tendency of certain graduate professional schools to regard the college increasingly as a preparatory school, and so to push professional specialization back into the college years and to insist that the instruction shall be conducted to meet the specific requirements of the later special professional training.

What are we to say to these things on such an occasion as that which brings us hither—the celebration of one hundred and fifty years of honorable devotion to the work of liberal culture? I venture to propound a counter thesis: That an essential to effective service of the community by a college is its conscientious maintenance of an attitude of academic detachment.

ACADEMIC DETACHMENT

Obviously a clear objective is a great stimulus to effective work by any student. By academic detachment we cannot therefore mean academic aimlessness. It is equally obvious that in any study a student's recognition of promise of direct utility for some business or other enterprise which he proposes to enter induces intelligent interest and devoted industry which are of great value. Academic detachment is not at odds with these. It indicates no intellectual snobbishness which holds aloof from a practical workaday world.

Yet I believe we must affirm and most earnestly maintain that effectively as college studies may perchance serve this or that utilitarian end, the essential characteristic of them is that their aim is the fuller knowledge of truth, detached from any ulterior consideration, and the fuller mastery by the student of his own intellectual power, by means of the pursuit of such truth in varied aspects of it.

Occasion will arise later in this paper to refer to the lure of learning. Experience of college teachers with college youth may make many wonder how strong that lure in reality is. But positive enthusiasm for truth is in itself one of the highest traits of our spiritual life.

With love of beauty and love of goodness it forms the trinity of rational ideals which are not yet outworn. Such search for truth is the object which frees academic detachment from the charge of aimlessness. It is a reverent recognition of serious curiosity as a spiritual hunger whose satisfaction is a worthy aim.

As has already been said, it is well when a student discovers in his chemistry or economics promise of utility for some prospective vocational interest. We may go further and avow that, subject to the limits set by the need for a broad intellectual horizon, studies may be chosen by a student because they promise to be useful in his later professional or business career. For, obviously, vocational advantage does not deprive a study of cultural value. But the science of chemistry is broader and deeper than its industrial applications, the science of economics is larger and more significant than the principles of cost accounting. The college aims to teach the science, the student studies in an atmosphere of devotion to the acquisition of the truth itself as it is disclosed by the science. Utilitarian advantages are strictly by-products. And very often they would never have come to light as the result of direct seeking for practical results. The recent development and practical uses of bacteriology are results of Pasteur's study of the forms of tartaric acid crystals. Sir William Crookes studied the behavior of the electric current in a vacuum for the sake of satisfying a lofty intellectual curiosity, and he never dreamed so far as we know of skiographs or wireless telegraphy. Not many college students are seeking satisfaction for the mind's curiosity so far out on the circumference of knowledge. But the recorded accomplishments of leaders of learning are open to them and the methods of scientific inquiry are ready for their practice. Academic detachment means simply that the college atmosphere is that of this search for truth. It calls the mind to the consideration of life and its environment, its history, its problems, its attainments and its

aspirations, because these things are worthy objects of consideration and study, and make for fuller life in those who study them; that is, they make for liberal culture.

If, however, such detachment is the essential of college study, what becomes of our confident claim that a college career is the best introduction for choice youth to the work of life whether professional or commercial? Can we expect any, except the few whose economic leisure or scholarly enthusiasm begets indifference to the concerns of ordinary life, to devote themselves to so esoteric an enterprise as the pursuit of truth for the sake of satisfying their intellectual hunger? Experience is our answer. Truly "Many are called, but few are chosen" in the service of truth. But experience tells us that all college students, in the measure in which their work is genuine, pursuing their studies in an atmosphere of academic detachment, seeking for knowledge and for self-mastery, without immediate concern for the uses to which knowledge and power are to be put, do acquire that which makes them more effective as well as more intelligent members of society and workers in life's tasks than they otherwise would have been. To be more specific, experience of considerable range testifies that, given two similarly endowed youth, one with a college training and the other with vocational experience in the place of college training, the former will in the end progress farther and more rapidly in the accomplishment of vocational ends than the latter. Therefore we college men affirm still, in the face of all the urgent clamor for vocational control in the organization of all education, that training in the college atmosphere of academic detachment is justified by its fruits.

CONCERNING GENERAL DISCIPLINE

Of those fruits consider first our old friend, and that bugaboo of much advanced pedagogical thinking, General Discipline. I know no better statement of the meaning of general discipline than Professor Dewey's in his

"Democracy and Education" (p. 151): "Discipline means power at command; mastery of the resources available for carrying through the action undertaken." If the college of liberal arts contributes to such command of one's own intellectual resources, its justification is secure.

But it is precisely this claim which is attacked by the critics of pedagogical tradition. We must acknowledge with all candor that there is no magical influence, native or acquired, which resides in the study of Greek, Latin, and mathematics, and gives to them powers for education to which less venerable subjects of instruction cannot aspire. Nor can we ignore the results of critical experiments which show the non-transferability of skill acquired in one form of intellectual activity to tasks of another sort. It is wholesome for education, which so readily falls into time worn ruts, to be forced to take notice of the limitation which such experiments have set to complacent pedagogical claims and generalizations.

As little, however, can the critics of general training successfully deny the facts of experience, as these appear in the present day demand for college trained men in the professions and in business, where the college training bears no vocational relation to the occupations for which these men are sought. Why do unsentimental corporations seek particularly for engineers who in addition to their technical training have had the experience of a college course in liberal culture? Modern pedagogical investigations forbid us to infer from this fact that the business or professional task can use the specific powers which are developed by varied college studies.

But those modern inquiries have progressed beyond the first bold denial of transferability of special powers, and have come to recognize in many diverse intellectual undertakings common elements, which may have importance also for extra-academic tasks. Let us consider some of these general elements of intellectual activity culti-

vated by the detached studies of the college of liberal arts, to see whether they can account for the preference which many far sighted leaders of our commercial and industrial life show for college trained men.

Of these elements common to many college studies and to many practical vocations consider first that of stating and solving problems. In so far as a student has passed beyond the stage of intellectual mimicry, all college studies consist of series of problems—mathematical, linguistic, scientific, historical, literary, or philosophical. They have this in common, that they present questions to be answered, and certain known facts or truths by the use of which the answers are to be sought, according to rules of procedure established by reason or experience. These problems are varied in character, and the methods of solution are also diverse. But the intellectual activity they induce is the same in essential particulars and the difference in procedure demanded by the differing character of the problems themselves calls for an exercise of judgment like that which men must use in successful dealing with life's complex problems. Professor Dewey ("Education and Democracy," p. 57) further remarks that "there are habits of judging and reasoning as truly as of handling a tool, painting a picture, or conducting an experiment." Such habits of judging and reasoning the work the college of liberal arts cultivates. The fact that its students are occupied with detached and widely diverse intellectual tasks gives to the habits of judging and reasoning that they form special advantage for an active life that must of necessity be full of surprises. Some of our Rochester graduates, not technically trained, were employed several years ago by one of the electrochemical industries at Niagara Falls. Our professor of chemistry one day met the chief of the plant and asked after the boys. The reply was: "I notice this about them: they are not confused by a new problem, and they keep their heads, in danger." They had acquired a habit of judging and reasoning.

A second element common to most college studies and the affairs of active life is the exercise of the imagination. It is the imagination that leads to the solution of all problems except those of pure deduction. In the chemical laboratory, on the geological excursion, in the history seminar, in the philosophical lecture room, so far as serious work is done, the student is constantly constructing for himself, out of the data furnished, the hypothesis, the picture, the concept, which mark that study's development in his mind. Here again the fact that his imagination is exercised on a wide variety of data in the construction of pictures of quite different characters is of highest significance. The most admirable trait of the typical Yankee is his ability to adapt himself to new situations and new tasks with ready efficiency. That trait depends, however, on his quick imagination. In so far as college studies beget in students an imagination quick to act in strange surroundings for the statement and solution of unforeseen problems, in so far they give general training to an element of intellectual activity common to all serious tasks of life.

The third element of intellectual activity common to many college studies and to all of practical life is the discipline of translation, secured by that part of the college course most often assailed by the advocates of vocational control in education, the study of foreign and particularly of ancient language. At this juncture let us leave out of consideration all value which attaches to ability to use such foreign languages either as tools or for cultivated delight. Of these the former is frankly recognized by the vocationalists, while the latter belongs to a later part of this paper. What now occupies our attention is the training in translation which a proper study of foreign language gives.

It is worth while to remind ourselves what translation is. Its data are words and grammatical relations of words. Its task is from those words and grammatical

relations to reconstruct in the reader's mind the writer's thought. This reconstruction is so familiar a task that its nature is not sufficiently recognized. It is a work of the imagination as momentous as any of our intellectual acts. Pardon a believer in the disciplinary value of liberal culture for delaying you a little further with this matter. It is a mistake to think that translation is necessary only for the understanding of writings in a foreign tongue. All language has to be translated if it is understood. When I talk to my neighbor I do not hear his thought, but only words more or less familiar, in relations more or less exact. Unless I am intent on knowing what he is actually thinking, the words may mean to me something different from what he has in his mind. It is only when my imagination, intent on recovering in my mind the thought which was in his, takes his words and, connecting them with all that I know about him, creates out of them a thought, that I have understood him. Moreover, I have no ground for confidence that I have understood him until I can choose for myself other words to express my understanding of his meaning. Then the translation is complete; words have been transmuted into thought and then back again into other words.

This is true of all intercourse through the mother tongue. When a foreign language is translated the processes become more conscious, the mind is more acutely engaged, the imagination which makes the transmutation from words to ideas and back again deals with less familiar material, and hence under more exacting conditions. If the foreign language is an ancient language, to these features are added two others: (1) the more exact shading of meaning indicated by the closer syntax of Greek or Latin connections, and (2) the further tax on the imagination caused by the wider gap between the world of ideas and ideals of the writer and the translator. But so far as the discipline of translation is concerned, it is simply a training in finding the meaning a speaker or writer gives to his words, and the significance he attaches

to their relations in sentences, and then in creating from these in my mind the thought to which he sought to give expression by those words and sentences.

This is about the most important thing men have to do in their relations with each other, whether as salesmen, as teachers, as lawyers, as politicians, or as engineers. Consider the reason given by the leader of one great corporation for preferring engineers who had also the liberal college training; it was because experience had proved that such liberally trained engineers were superior to those whose training was technical alone, in this particular: namely, that of making their conclusions intelligible and convincing to the nontechnical administration of the corporation.

Very few college men use Greek or Latin, or for that matter French or German, in the occupations of their later life. Every man, college bred or otherwise, is forced every day to translate for himself the words and actions of other men, and on his success in such translation most vital issues oftentimes depend.

Problem solving, exercise of the imagination, training in translation may suffice to illustrate some of the common, and therefore transferable, elements of training which justify the work of the college of liberal arts in our iconoclastic day. But discipline is not the chief business of our colleges, important as discipline is. The apologetic of the college points also to its product in a broadened intellectual horizon for its students.

CONCERNING THE BROADER INTELLECTUAL HORIZON

The time is long past when colleges put all students through one course of study, producing a generation of educated men having the same outlook and the same intellectual experience. But with all the variety of studies and the freedom of election by students, it is still true that most colleges require election to include some studies of widely different character, and in colleges where no prescription exists, the overwhelming

majority of students by their own choice come in contact with a wide range of studies.

To the student who has learned in an atmosphere of love of truth for its own sake something of history, something of philosophy, something of natural science, and who has come to know something of literature, truth stands not only as a worthy object of earnest interest, but also as manifold in its aspects and sources of appeal to our minds. These discoveries lift him above the common level of everyday thinking and give him an intellectual outlook whose horizon is broad. That his horizon is broader than that of the ordinary uneducated man needs no argument. He has a far wider intellectual experience gained by his introduction to many fields of intellectual endeavor. He is to the man unacquainted with these fields of truth like the city bred or travelled man in comparison with the man whose life experience has not reached beyond his own valley.

It is not so obvious, but it is none the less true, that his horizon is broader than that of the technical specialist who has devoted great intellectual powers to the preparation for a professional career, making all the learning which he acquires subordinate to the practical end he has in view. The physician so trained is tempted to ignore the truth that bacteriology serves other ends than pathological diagnosis and that chemistry as a science has far wider reaches than its service in food analysis. In the measure in which a science is seen to be in reality a worthy end in itself, it is able to be of most use as a tool to the specialist who needs it. But that recognition of the sufficient worth of the science apart from its uses is more than this, it secures for a man an outlook on a broader intellectual horizon.

Professor Dewey, to quote once more from his "Democracy and Education" (p. 77), says: "One may be an authority in a particular field and yet of more than usually poor judgment in matters not closely allied, unless the training in the special field has been of a kind

to ramify into the subject matter of other fields." The trouble with that specialist is that his horizon is too narrow. He is not sensitive to the significance of different types of truth. The college of liberal arts is a college of liberal arts because it endeavors to liberate its students from such narrowness. It takes a man into a variety of different fields of intellectual endeavor, even while insisting that one shall receive his major attention. The result is his preparation for saner judgments consequent upon wider intellectual experience and a broader intellectual outlook. His training is of the kind that "ramifies into the subject matter of other fields."

Another fruit of this liberating training for the broad horizon is a superior versatility. The number of men who find life's task far other than they propose is very large. The graduate catalogs of technical schools are illuminating reading. Even the most carefully planned vocational training shows need for readjustments which are oftentimes radical. When the need for such readjustments comes to any man, happy is he if he is at home in many corners of the intellectual world. Happy is he, not simply because chance may give him a task for which earlier study had made some preparation—that chance is very slight!—but happy is he because he has experienced intellectual life widely enough to enable him to adjust himself to new circumstances and conditions and make of them his instruments for his life's advancement.

Sanity of judgment and versatility of adjustment to new circumstances grow out of intellectual life lived with the broad horizon of a varied knowledge of truth. They beget consciousness of intellectual power. As the man looks abroad over his intellectual world he has a sense of being everywhere more or less at home, of being ready for work in any part of it. The college of liberal arts claims this emancipation as one of its justifications.

CONCERNING THE SATISFACTIONS OF LIFE

Walking to my office one winter day a few years ago I fell in with a sophomore going to class. I asked him what the subject for that appointment was and he answered, Greek. This interested me and I inquired further, What are you reading? He replied, Plato. He was a youth of quite ordinary appearance, hence his choice and enthusiasm interested me still more deeply, and I said to him: I congratulate you. He replied: My father and my brother have never been to college, and they think I am foolish, and that Greek can never be of any use to me; but *I like it.*

The college of liberal arts has another mission than putting a man in command of his own intellectual powers and emancipating him from narrow views of his life and work by giving him a broader intellectual horizon. That boy's enthusiasm disclosed that other purpose of liberal education, the satisfaction of intellectual hunger.

The life is more than meat, it is more than work, it is more than exercise of conscious power bringing things to pass. We are set in the midst of a marvelous universe whose mysteries constantly challenge us to unravel them. We are heirs of a human heritage whose treasures constantly lure us to take possession of them.

A man of more than three score years teaches through the academic year with fidelity, and as soon as the year closes, he sets out to drive or ride or tramp over hill and valley from one end of the state to the other, to trace the remains of prehistoric beaches showing where in far off times the waters washed their shores, and he finds more sheer pleasure in it than a sportsman in his yacht.

A youth has felt the lure of learning in respect of the beginnings of life. The marvels of recent discoveries in embryology have claimed his enthusiasm. He does his daily task to win his daily bread, in order that his free time may be devoted with his microscope to patient study of the yet unmastered field.

A college student is discovering the treasure of human thinking and of exquisite art stored in the writings of the past. Another finds in the unfolding story of the growth of human institutions a fascinating joy. And so on through all the range of human learning.

All feel a spiritual hunger which they fain would satisfy, and they ask no other justification for the time they spend. It is satisfaction for an exalted desire that they seek, and it is the business of a college of liberal arts to awaken this desire and to teach youth how it may be satisfied.

Those who feel this hunger are not therefore unpractical or idlers in life's market place. They may be men and women who serve most effectively in practical enterprises, and who then when leisure offers turn to their special sources of delight for recreation and refreshment. They may be of the few who become pathfinders in the conquest of new truth and furnish material for others to use for so-called practical ends. But they are men and women who know that truth is larger than our minds and greater than our interests, and who find themselves enlarged and uplifted by devoting themselves so far as may be to its service.

A successful man of business, himself not a college man, said to me not long ago: If I had a son and he wouldn't go to college it would break my heart. I at once began to indicate my approval of his judgment by referring to the service of college studies in the disciplining of common elements of intellectual life, and in furnishing a broad horizon. He interrupted me, saying: I am not thinking of that sort of thing at all. I am thinking of what he would do with himself after he had made his pile! To that man the satisfactions of life loom as the large concern of human education.

The most serious aspect of the urgency for vocational control of education, if it is to be effective over higher education, would be the tendency to disparage the pursuit of learning for its own sake, except for the very

few who would make of that a vocation. The finest accomplishment of college education is seen when it makes a man superior to his task, so that he may make a superior performance of his task, and then have a rich margin of intellectual life left for intellectual enjoyment and for fine public service.

CONCLUSION

In what has so far been said attention has centered on the youth who receives the college training and the introduction to life's satisfaction which knowledge of truth offers. But what of the community which supports the college and is to receive the service of the youth it educates?

Democracy repudiates the idea of government by experts. It looks for leaders of the people chosen by the people. The danger of democracies is the domination of demagogues. What is the safeguard? Widespread intelligence reaching beyond the limits of a particular vocation. And the most important quality for real leadership as well as for intelligent citizenship is a broad sympathy with the conditions and aspirations and views of life of men of widely divergent interests. Special training for vocational ends will not secure that broad sympathy. It is unfavorable to the broad outlook and generous imagination requisite to the best citizenship. The college of liberal arts, if it is true to its mission, begets the qualities most needed in our citizenship at the same time that it fits its students for efficient work and for enriched intellectual life.

The college must welcome all criticisms of its performance. We must be ready at all times to review our undertaking and see whether we are alive in our response to our mission or are simply running on the momentum of past accomplishments. But we need make no apology for insisting still that the mission of the college is not preparing for a vocation, but for a more efficient life. And we need not fear that a democratic community will

cease to need and to welcome the youth who leaves college halls possessed of powers under command, with a broad intellectual sympathy and understanding, and as large a measure as is possible of enthusiasm for truth and for the satisfaction of life which is to be found in the knowledge and love of truth.

Professor SCOTT: All down the ages it has been recognized that the husbandman is the foster-father of life; but that recognition has only in the last half century, let us say, been transmuted or transformed into an intelligent public service by making the guess-work of the husbandman the precision of a science. In that great movement, one of the greatest of modern times, one of the firmest protagonists, one of those who have labored most successfully in promoting that movement has been the distinguished gentleman whom I am about to present to you; and he represents an institution that has been among the foremost in promoting that great movement.

Ladies and gentlemen, I have great pleasure in introducing to you Dr. Eugene Davenport, Dean of the University of Illinois, in its Agricultural School.

ADDRESS

EUGENE DAVENPORT, M.S. M.AGR., LL.D.
Dean of the College of Agriculture, University of Illinois

THE COLLEGE OF AGRICULTURE AS A PUBLIC SERVICE INSTITUTION

Our national system of agricultural colleges was established in 1862 in order to provide suitable education for the masses of people who follow the major industries, agriculture and the mechanic arts. Up to that time the courses of study had been prepared exclusively for the non-industrial professions—for all education is at basis vocational—with the result that whoever attended college followed his training and went into professional life. The consequence was that the industries failed to enjoy

a fair share of the advantages of knowledge, particularly of the laws of nature as taught in the sciences; and not only that, but they suffered a continual subtraction of the best and brightest young men, without whom no industry can develop. So were the industrial people as such deprived of the advantages of education, and so were the very industries upon which depend the prosperity and happiness of all classes effectually prevented from developing.

A NEW KIND OF COLLEGE

With the development of the agricultural and mechanical college it soon became apparent that a new kind of educational system had been born—new in more than one essential particular. It was new because it catered not to a select but to a numerous and hitherto neglected constituency. It was new in that it aimed through the experiment station and through the classroom not only to benefit the individual student, but to develop the industry as a whole. It was new in that it was supported not by charity nor by fees but by public taxation. And lastly, it was new in that indirectly it benefited all individuals of all classes, the only justification for its support by public taxation.

A NEW IDEAL

And thus it was that the agricultural colleges came to be regarded as preeminently public service institutions; and as this feature was more generally and more clearly recognized its import, both as to student rights and obligations and as to institutional policy, indicated that new ideals had entered the educational world. For example, the idea that instruction should be free, the student paying only for the materials he consumed, carried into the realm of higher education the same theory that had fought its way to the establishment of the free common school. Its plain meaning, in higher education at least, is that the public intends to get the benefit of whatever of brains and ability are born into the common-

wealth by freeing the individual from some, at least, of the limitations of poverty, and giving him a chance at higher education quite independently of the financial accident of birth.

However, this large fact lays peculiar obligation upon the student. If a law school, for example, or a medical college is supported entirely by student fees, then the student pays for his instruction, and therefore feels the right to demand and the faculty the obligation to give that kind of instruction which will be of the highest possible individual service, for that is what is paid for. When, however, a law school or a medical college is supported by public funds the students cannot directly or by implication dictate or even warp its policy, for the public that pays the bills is entitled to first consideration. Wherefore, in such a college the law is taught from the standpoint of the public good, and disease is studied primarily not for the treatment of individuals who happen to be ailing, but for the control of disease in the general interest of public health, comfort, and efficiency.

EDUCATION NOT FOR PERSONAL ADVANTAGE

It is our colleges of agriculture that have taught this principle in education, and a wholesome principle it is. I once heard a commencement orator congratulate the graduating class upon their advantage over their fellowmen, upon whose shoulders even upon whose heads they might stand, so certainly could they master their less fortunate competitors in the struggle. This speaker had not caught the higher vision of the public service teaching institution. The principal reason for the existence of an agricultural college is now understood to be not the training of a few young men that they may strangle competition, but rather the development of a better agriculture and a better community life within the borders of the state, whereby not only all farmers, educated and ignorant, may profit, but the consuming public be better served; for the food problem of a people is one of those elemental forces that a thoughtful population dares not disregard.

DUTY OF THE STUDENT TO THE PUBLIC

Students educated in this atmosphere of service to a paying public trying to solve the problem of existence are not likely to talk much about their rights around the institution, but they early recognize their duty to "make good" in college or get out of it; and when they do make good, to inquire how and where they can render the highest service to their day and generation. It may be accounted a hopeful sign that we have so many young men and women coming along with this exalted purpose in life intensified by the consciousness that they owe their educational preparation to the public.

HIGHER NOT LOWER STANDARDS

Nor is this without effect upon the scholastic standards. It used to be said that the state universities and colleges would be obliged to "take everybody" without much regard to scholastic preparation, because all men could claim equal rights. Well, like many another expected calamity, this one failed to happen; and even so, granting the publicly supported college does feel called upon to admit upon somewhat revised standards, and even though it might feel an obligation to recognize new claims, and thereby get a poor student now and then—for the species is not yet extinct—the college is not obliged to keep him. Indeed, upon the principle of public service, no institution can so logically and so quickly get rid of an unprofitable student as can a state supported college, and that too upon the ground that it will not pay the public to educate him.

This puts the business of education where it belongs, as a paying proposition not an occupation for the dilettante young parasite living off the sweat of other men's brows during that period between childhood and manhood, popularly called the college age. Manifestly I do not here use the word "pay" as a commercial idea but in a strictly human sense, as meaning tangible results.

EFFECT UPON THE COLLEGE

The effect of this philosophy of education is reflected not only in the student body but in the attitude of instructors and in the composition of the courses of study arranged by the faculty. With this view of public service uppermost the real value of a course of study is not its fascination, nor yet even in its intellectual discipline, but its usefulness in the curriculum as a part of the machine for getting results.

NOT ANTAGONISTIC TO ART

Nor is this view of education strictly or even mainly utilitarian. It is commonly remarked of colleges of agriculture the country over that they are not inferior, either as to students or faculty, in their appreciation of art in all its forms. Indeed, the country man is by nature an artist, generally without knowing it, but an artist nevertheless; for he prefers the things of nature in all their freshness, reality, and grandeur. He will likely not express it very well, and often may not know that he feels it; but those who know country people well understand that deep down in their consciousness is a keen love for the finer works of nature, even though they may not know the standards and dictums of what might be called cultivated art.

RESEARCH AS A PUBLIC SERVICE

It is in the realm of research, however, that the idea of public service prevails with special emphasis; and it is in connection with the experiment stations of our American colleges of agriculture that this obligation has been laid most clearly upon the faculty.

In the laboratory of a scientific department feeling no obligation to the public the worker may follow his own inclination and his discoveries may be projected with equal freedom whether they promise something in the amelioration or advancement of life or whether they promise nothing beyond the personal interest and satis-

faction of the investigator. Indeed, it has been held as an exalted academic doctrine that the highest commendation of a piece of work would be that it could never by any possibility be put to any sort of use. This feeling is rapidly passing, thanks to the new idea of public service that generally actuates the experiment stations.

DRAWS SUPPORT

Institutions of higher education have learned a new fact in the endowment of learning; namely, that in so far as they show themselves willing and able to undertake and to settle the hard and complicated problems that beset real every day life among the masses of men, just in that proportion will they be provided with the funds for other and less practical lines of work. As one wise president put it: "The thing to do in building up a great university in America is first of all to establish a strong college of agriculture." The thing has more ramifications than would at first seem possible, especially in a democracy. The subject is too complicated for treatment here, but I commend it to the attention of teachers generally.

ENLARGED VIEW OF LIFE

Research into the common every day problems of living gives at once an enlarged view of life which is reflected in the entire atmosphere of the institution—with students and faculty alike—until by and by a new purpose in education gradually dawns upon the situation—a purpose to accomplish a fair share of the world's work, as high and as holy as humanity, and one that puts to shame the old time selfish and narrow life of the educated recluse, given over to the unprofitable business of reveling in the appreciation of what others have done, but doing nothing himself to help the world forward and upward.

DEMONSTRATION

So keen is the consciousness of duty to the general public that a national system of demonstration service

is being established both in farming and housekeeping. It is not intended, I am sure, as a cheap and perfunctory service rendered by paid performers, but as a real avenue whereby the faculties of the colleges may cause to be shown, by actual demonstration upon the farm or in the household, how the modern findings of science may be used to the best advantage in forwarding the necessary work of the world.

If this service can be so developed as to make a real connection between the laboratories and the farms, between the scientific worker and the man who works the soil or the woman who keeps her house, the result will be wholly good. But if the development should be away from the colleges and into the hands of professional talkers and time servers who have learned a modicum of scientific cant, then this gigantic undertaking, the fruitage of the whole system, will in the end do more harm than good; and the reaction will come not upon the promoters of a bad system, but upon the only responsible agents in sight—the agricultural colleges and their management.

The task and purpose of putting science to work is a laudable one. How difficult it is only the finished student can comprehend. It is a man's job requiring the best of training with the highest ideals. Much will depend upon the wisdom of our managers at this particular juncture in remembering that public service means service to the public. I wish I felt easier in mind at this the threshold of the most gigantic attempt to deal with applied science which the world has ever seen.

THE QUESTION OF ADMINISTRATION

All over the country, seldom aflame but always slumbering, is that ancient warfare against administration centered just now in presidents and deans, especially in the state universities. The slogan is, of course, academic freedom, whatever that may mean; but the argument harks back to the good old days when a college was

little more than an intellectual picnic, where philosophers gathered to sharpen their wits by disputation, and disciples "listened in" for such scattering crumbs of wisdom as they might haply gather. But times have changed. Teaching is a profession. The scholar is no more a wandering beggar, but a gentleman, even a leading gentleman, riding in a Cadillac, or at least in a Ford. He demands a salary and equipment. These cost money, and thereby hangs another tale.

This new order of things brings a third party into the tug of war; namely, the donor who furnishes the funds, and there too is a real source of peril, long recognized among endowed institutions, hardly noticed as yet among those that are state and federally supported. And yet here is a real menace that has already manifested itself in various and unmistakable directions and beside which the most autocratic president is a real comfort. The feeling seems to be fundamental that he who pays the bills has a right to boss the job; and here, if anywhere, and not in the offices of presidents, deans, or heads of departments will the publicly supported college meet its Waterloo. A few examples will illustrate the meaning.

REGULATORY SERVICE

So useful have the agricultural colleges and experiment stations become that the temptation to put them to unsuitable uses is all but overpowering. For example, a state desires to regulate the sale of fertilizers. The questions involved are almost entirely administrative and practically devoid of scientific or academic significance—a simple chemical analysis, a certificate, a little watchful waiting, and the public is served. However, legislatures and the public often think too hastily, and looking upon the station activities are likely to exclaim: "Go to, now! Here is the machinery ready to hand for regulating the sale of fertilizers. Let us use it." And so it goes not only in licensing fertilizers, but in making cholera serum, inspecting nursery stock, in-

suring pure food and drugs, and inspecting farm seeds for purity. In a neighboring state I even found recently a federal employe making germination tests in timothy, clover, and corn seeds belonging to individual farmers. Why should not the Government also milk his cows and test his milk?

Now these and a thousand other "chores" are to be done; but if the scientific staffs of the colleges and stations are to be kept busy at them, when will they make new discoveries pointing the way to further progress? If every time the station makes a discovery, it must be loaded with the task of undertaking all the labor and responsibility involved in putting it into practice, the time will come when no further discoveries will be made; but the stations will be loaded down with the waste products of their own activities, which like the old man of the sea will ultimately submerge the one who carries them.

There is another ugly side to the regulatory work that is sapping the life out of some of our experiment stations. Certain of these regulatory duties bring fees and considerable amounts of revenue, some of which establish relations that do not always leave the stations free to publish unbiased reports of their own investigations. Finally regulatory work means occasional prosecutions, and sometimes, as in the recent outbreak of foot and mouth disease, it means injunctions, even calls upon the militia. Now a college does not own a militia, nor can it send out the cadet regiment to enforce a distasteful regulation. All this belongs to the police and administrative power of the state or of the nation. It is both unwise and unfair to heap it upon the stations. To do so is to misunderstand and degrade the function of a college and is certain to react disastrously.

It is no argument to say that the college can do it well. My friend the carpenter missed his adz, and found the housewife had been digging potatoes with it, a very good tool for the purpose, as she declared, but how did it leave

the carpenter and the adz? Nor is it sufficient to say that the college is non-political and, therefore, possesses the confidence of the public. The surest way to get the college into politics is to use it where political exigencies are constantly arising. Here is where wise men draw the line in public service. Colleges are repositories of information, not judges and executives as to how the people should use that information.

ADMINISTRATIVE DANGERS FROM THE STATE

The exploitation of the positions of a state supported educational institution by successful politicians, especially in dealing with disappointed rivals or pestiferous hangers on, has lain as a stench in the public nostrils in more than one of our sovereign states, as many a professor and college president could testify, having been ousted, not because unsuccessful but to make room for another.

But these processes are so obvious and their purposes so repugnant to even the casual thinker that this particular menace seems happily on the decrease and almost certain to disappear. Like other children these new colleges seemed destined to endure certain perils due to youth, inexperience, and dangerous exposure; and with children's diseases may, no doubt, be classed the exploitation of professorships. But there are other diseases which, like consumption, rickets, and infantile paralysis, threaten permanent results. Legislatures, for example, talk a great deal about "state institutions." The term is rather foggy in their minds, but it means in general anything that gets appropriations for its maintenance. So it is that the state supported colleges are classed with the penal and reformatory institutions, recognized everywhere as political plunder, and whose management, to say the least, is certain to be conducted under acrimonious criticism from the party that happens to be out of power.

It is common and matter of course campaigning to

charge gross mismanagement and inefficiency in handling these wards of the state, as well as in filling all appointive positions. The civil service is made an issue by candidates seeking arguments, and commissions are advocated to hold examinations and fill all places on the merit basis. The talk sounds well. The weakness of the plan is submerged and out of sight; and a sweeping bill is passed covering the college and experiment station for no other reason than that they happen to be "state institutions," forgetting that special boards of trustees have been charged with their management, and that they are not subject to the spoils system.

So, to use an agricultural expression more expressive than elegant, "the tail goes with the hide," and nobody gives so much as a thought to the incongruous spectacle, while the institution is left floundering to discharge its duties as best it can with a constantly increasing load of restrictive legislation. It would almost seem sometimes that after the average legislature has established the institution to do a definite piece of work, it sets about the task of making it as difficult and expensive as possible for it to do its duty. The "institution" cannot buy in the open market until the Board of Prison Industries has scanned its affairs to see if there is not something on which it can put its stamp—for a price—and in fixing which the college has no rights. It cannot build a building until plans for the structure have been reviewed and approved by a "state architect," often an official who has never planned or erected a single building in his life. In one instance, at least, known to the speaker no bidder would make an estimate upon the plans prepared, so inadequately were the drawings and specifications made. Whereupon the architect deputized the college to act in his stead, drew his commission, and everybody was happy and well served—except the college. No private business could live under such exploitation; neither can a college.

The unexplainable mystery of legislation in a democracy is the slight trust that legislatures will put in

responsible bodies like boards of trustees as compared with the absolute and autocratic authority they will lodge in outside commissions and boards of various kinds, operated mainly by clerks, ignorant and inexperienced, yet whose office decisions and regulations overrule not only capable and highly paid officers, but responsible boards as well, and even in matters vital to institutional welfare and work.

A BAD EXAMPLE

At the best this bureaucratic interference is enormously expensive of funds, even when the institution succeeds against almost overwhelming odds in doing its work with fair efficiency; but even so it sets a bad example before the young men in attendance as students, giving them all too clearly a lesson in the exploitation of public moneys.

At the worst the thing is positively intolerable. In a neighboring state an arbitrary auditor tells heads of departments when they can and when they cannot attend scientific meetings. The legislature of the same state in a spasm of reform by the budget route called upon the college for the pay roll of all its faculty and employees drawing salary from state funds with the amount of each. Having received the information the legislature enacted it into a bill, adding a rider prohibiting the college from increasing the salary of an employee from any source, not knowing that many of the names listed were on part salary from Federal funds. So did the legislature put the institution on part pay to the distress and disgust of individuals, the injury of the work, and the humiliation of the trustees who are responsible to the people.

FEDERAL CONTROL

If the agricultural colleges and experiment stations were liable to interference and hardship only at the hands of the state the matter could undoubtedly in time be adjusted, for even the average legislator does not

wish to hurt the college. He desires to mother it as the elephant did the chicken when she lay down upon it. But there is an influence gradually asserting itself that is a furtive and, I fear, a perpetual menace to the efficiency, if not to the welfare, of the agricultural college.

I refer to the relations that are developing with the Department of Agriculture at Washington. Beginning with the refusal of the Secretary of the Treasury to accept the report of the experiment stations as prima facie evidence of their expenditures under the Hatch Act, and with his demands upon the Secretary of Agriculture for a certification of such expenditures, the Department is gradually building up a system of inspection and review of plans which has now assumed the form of cooperative demonstration service, in which it seems to be the policy of the Department by paying a small fraction of the salary of a man employed by the state substantially to control his activities.

This policy is admitted in Congress. It was begun years ago when the then Secretary of Agriculture announced his expectation of ultimately in large measure controlling the state institutions, and it has gone on until much of our work is determined not by the scientific staff in council, not by heads of departments, deans and presidents, not by the board of trustees, not even by Congressional enactments, but by office regulations, rulings, decisions, etc., that proceed out of subordinate administrative offices—a form of government by bureaucracy not wholesome in education.

I speak thus plainly because I have seen these things coming for twenty years, as dangers likely to destroy a system of colleges that have undertaken the education of the masses of mankind and the elevation of their industries. If we can keep them free they will rank as high in their standards and their service as the most honorable of the old line colleges, such as the one whose anniversary is to be celebrated tomorrow. It may be that they cannot be kept free. It may be that they are

certain to develop as parts of a gigantic Federal system reaching out into the details of the relations of life, as the Department of Agriculture is now doing in the domain of the farm and the home.

But education and scientific research cannot thrive under bureaucracy. The best service cannot be rendered and the best men will not stay in a service so administered. They will continue to leave it as they have left it in the past; and if these newest and most generally useful of all the colleges are to stand where they have a right to stand and do the work they were organized to perform they must be kept free and sacred from political exploitation, administrative interference, and, above all, from bureaucratic methods of control.

THE OUTLOOK

We are engaged in building up a great system of elementary, of secondary, and of higher education to prepare the people for all the activities of a highly civilized democracy. The problem is gigantic. The prospect is alluring, and success, when it comes, will justify all expenditures of money and human energy involved. In order to succeed, however, the schools must be organized and conducted under systems characterized by singleness and greatness of purpose.

Sir Horace Plunkett, in discussing these matters in my office somewhat recently, remarked that America could not realize its unprecedented opportunity in having a system of public schools, from the elementary grades to the college, free from the restriction of outside influence. And a very interesting English correspondent of mine recently worte a long letter explaining how it is that the English schools are still substantially under ecclesiastical influence. We have gone beyond this stage in our educational system, but we seem to have steered into certain other shoals in the hope that a channel may be found into the open sea. Have we escaped from ecclesiastical control only to fall victims of political expediency and bureaucratic inquisition?

The great schools of the past were private schools, which, like a great teacher, were actuated and impelled from within, not managed from without. And yet these self-directed schools served a narrow purpose. They fell more and more behind the people, who were rapidly developing under forces newly let loose.

If democracy is to endure, we must find a way by which to develop and conduct our schools and colleges as strictly public service institutions in the highest and best sense of the term, serving no other ends than those of education, which is the acquisition and distribution of knowledge, and hampered by no unnecessary restrictions, whether ecclesiastical, political, or bureaucratic; whether designed to exploit its funds or to divide its management with any outside influences whatever.

Professor SCOTT: It is only by slow degrees that the people are coming to a full sense of the scope of that great piece of constructive legislation, the Morrill Act of 1862. It had in its passage the primary purpose of founding colleges in the states for the benefit of agriculture and the mechanic arts. "The Mechanic Arts College in a State Institution" is the subject of the address by Professor Edward Orton, Jr., who has been for one-quarter of a century connected with the Ohio State University.

I take great pleasure in presenting to you, ladies and gentlemen, Dean Orton.

ADDRESS

EDWARD ORTON, JR., M.E.

Lately Dean of the College of Engineering, Ohio State University

THE CONTRIBUTION OF MECHANIC ARTS TO EDUCATIONAL PROGRESS

The criteria by which the status of a people in the scale of civilization may be judged are many. Their scale of living, their distribution of wealth, their recognition of

religion, their standards of honor and morality, their legal code, their governmental system, their manufactures, their agriculture—all these things and others offer important bases for judging the position of peoples. But no single one tells the story with any completeness. A people may have an excellent legal code with very little moral sense. They may be economically successful for a long period by reason of great natural resources, but their processes may be crude and wasteful. Their wealth may be great but badly distributed, and their government powerless to break up the inequitable system under which the few prosper and the masses starve. But a country which is suffering severely from lack of balance in any or all of the above functions, is practically sure to show it in its educational system. The school is a microcosm, faithfully reflecting the life of the people who created and support it, and therefore affording the best single criterion of their civilization.

The American educational system prior to 1860 was the most liberal of any nation up to that time. The early life of this nation exhibited a passion for education, a willingness to make sacrifices for it, and an average of intelligence not then equalled in any other nation. But with all of this devotion to education, it still was true that our system was asymmetric. It developed the mind most successfully in the field of literature, philosophy, and linguistics—in fact in all things of a speculative nature, which the brain may evolve from its own consciousness, but it laid small stress upon, or treated with open suspicion, that great mass of knowledge which man can only discover from intimate and patient study of the physical world, and of which he cannot originate the least jot or tittle.

Science had made great advances, it is true, prior to 1860. Many important and fundamental truths had been discovered. A great mass of biological data had been gathered. But the study of such things was still largely confined to a small group of scholars and enthusiasts,

and its application to the affairs of industry, of commerce, of the national life, was as yet small and unpretentious. The great arts of agriculture and metallurgy, depending almost wholly upon chemical conceptions, were still handled by persons who knew little or no chemistry. The manufacture of power from fuel and the construction of machines to replace the labor of hands were largely in the control of men who knew little of the principles of physics or mechanics. Electricity was still nearly unknown, except as a laboratory plaything with which to work miracles upon the uninitiated.

I do not wish to be understood as underrating the educational work which preceded the Morrill Act or minimizing the quality of its output. The colleges in those days produced a roundness of scholarship, a breadth of view, and a conception of responsibility for public progress which I think the colleges and universities of today seriously fail to equal. The educated gentleman of the old school is to this very day the type which we hold as the ideal in our modern faculties, and which we can not, or do not, often reproduce. The cause, according to my judgment, lies not in the subjects taught in those days. I have already said that the curriculum was ill balanced. It lay rather in the simplicity of the curriculum, the quality of the teaching as such, and in the concentration of school interests on school matters. The competitive spirit of young people in colleges was then exercised in mastery of the work of the school. The best speakers, the best debaters, the best essayists, the most brilliant scholars, were the heroes of the campus then. Today glory and recognition in college circles come from supremacy in sports, games, music, dramatic art, in fact in anything but the legitimate work for which the school was created.

In 1860, then, American schools were efficiently producing men of excellent training on the cultural side of human knowledge, and these men were becoming the leaders of their day. They were not going deeply into

science, pure or applied, nor did the courses of study then offered make such excursions into knowledge easy or general. Special schools of general and applied science were rare. There were a few splendid examples founded prior to 1860, but education of this type had not at that time made much of an impression either in educational circles or in the public or industrial life of the American people.

The passage of the Morrill Act in 1862 was the beginning of the great change which has swept the higher education of America. It produced little immediate result. Established educational institutions of that day appraised rather lightly the influence of the new law. They felt secure in the thought that the kind of education which they furnished, and which had come to be the accepted type in America, was not likely to be superseded or changed just because Congress had seen fit to pass a new law. Their attitude was very much like our own today toward the far reaching steps now being taken for control of banking, merchant marine, introduction of parcel posts, military preparedness, etc.

But the machinery set in motion by Congress was too powerful and the influence of the continuity of the plan was too great to permit the Morrill Act to remain uninfluential in our educational system. Within ten years it had been accepted in many of the states, within twenty by nearly all. In some states it was grafted upon existing colleges, in others new institutions were founded to take up the work. And now, after more than half a century of steady growth, with no alteration of the broad fundamental statute, but with many added statutes, both state and national, providing new duties and new resources for the extension of this act, the land grant colleges have become the dominating factor in American education.

The friends of the honorable and historic private universities of the Eastern States cannot be asked to subscribe readily to this last statement. Every instinct of

their pride and loyalty in the glorious history of these institutions incites them to deny it. But the best way to test its truth would be to imagine what the effect would be upon American education if the state universities and land grant colleges in the forty-eight states were all suddenly blotted out, as compared with the effect if the other group were extinguished.

In the gradual evolution of the land grant colleges there were naturally many diverse views of the proper lines of growth. In some states they interpreted the Morrill Act very literally, founding schools for agriculture and the mechanic arts and military science, the three mandatory provisions of the law, without taking on more than a minimum of the old school cultural work, which is permissive but not mandatory in the law. Other schools, usually those attached to existing institutions, or presided over by men representing the old time academic traditions, felt their way slowly and carefully in presenting the mandatory agricultural or mechanical arts topics, while availing themselves freely of the permissive features of the law to offer education of the usual type.

These differences of opinion and procedure in the formative periods of the different land grant colleges still obtain to a considerable extent. Probably they never will be wholly outgrown. But cooperation, mutual comparison, competition between states, the constant interchange of faculties, and the insistence of the people on specific things being given them have operated powerfully to reduce these initial disparities and make the land grant college or state university what most people think Senator Morrill hoped it would be—a broad well rounded university, offering all standard lines of general and professional training, and fitted to become the capsheaf of the whole educational system of the respective states.

It is expected that this paper will discuss what the specific contribution of the "mechanic arts" feature has been in this great and inspiring educational pageant, of

which the preceding description gives a very inadequate image, I fear.

In the early years of this half century of growth I think it is fair to say that the mechanic arts activities greatly exceeded, in importance and in effectiveness of educational organization, the work of the agricultural sections. This was not from any desire to discriminate against the latter, as the farmers of the country have been usually very ready to charge, but came from wholly natural causes. In the first place, while "mechanic arts" was in 1862 a new term in education, it was almost universally interpreted as meaning engineering. It was not thought that Senator Morrill meant by the words "mechanic arts" carpentering, blacksmithing, founding, machining, sheet metal working, bricklaying, and the like. It was thought that he meant less the actual manual operations of these trades and arts, which had been satisfactorily learned from time immemorial by apprenticeship and personal instruction, but much more the teaching of the fundamental sciences and their application to these arts and trades for their betterment. It was thought that the Morrill Act was intended to produce not artisans but engineers; not tradesmen and mechanics but the leaders and directors of the trades.

In engineering, then, was something tangible for the new schools to lay hold of; something not unknown and foreign to education, as trade schools would have been at that time; something already being taught on a professional basis, compatible with the old time ideas of the dignity of a college, by schools such as Rensselaer Polytechnic at Troy, Stevens Institute at Hoboken, the School of Mines at Columbia, and others at home and abroad. Hence, the new land grant colleges nearly universally went into engineering as satisfying the "mechanic arts" requirement of the law.

But in agriculture there was a puzzle to be solved. There were practically no agricultural schools to copy. There were few men deeply trained in physics, chemistry,

geology, and biology, who also knew much about practical farming, or who had the imagination to apply to the problems of the farm the scientific laws which they handled easily enough in the classroom. Hence it was only natural, and in fact inevitable, that instruction of college grade in agriculture should be slower to start, should grow much more slowly, and should be for a long time unable to justify itself very well with the farming class. Not only was the dearth of teachers who possessed real scientific training and ability constantly felt, but there was also the general lack of exact knowledge in the vast realms of applied biology. Hence, while a wonderful work has been done, and huge stores of facts have been brought together, and a new literature in agriculture, of truly scientific grade, has come into existence, largely as a fruit of the Morrill Act, the fact still remains that it is only comparatively recently that the agricultural work has begun to reach its proper place in the scheme of education as a whole, or in the appreciation of the general public. The college boy of today no longer feels that he loses caste by admitting that he is studying agriculture, but he used to be keenly sensitive about it. He ought to be proud of it, for agriculture is based not only upon the inorganic sciences, chemistry and physics, which the engineer chiefly utilizes, but even more upon the biological sciences. Its field is broader and inherently more difficult than that of the engineer, and should call for even higher ability and longer training than that required for engineering. Scientific agriculture is really the application of engineering to the realm of the biological industries, and as such stands in point of difficulty and delicacy in the very front rank of educational fields.

What has been the influence of this sudden expansion of engineering and applied science from its insignificant place in the old time academic curriculum to its important and often dominating place in the educational work of this last twenty years? It might well be studied from

two aspects: first, its effect upon the industrial life of the nation, and second, its effect upon our educational ideals. The former theme has been developed on many occasions far beyond anything that I could add. But in this present educational conference it seems to me that the latter topic is the one which should be chiefly considered.

One thing which it has done has been to bring into comparison the definiteness of science with the indefiniteness of the metaphysical and speculative subjects in which academic education used to delight. Engineers are often dubbed as "grubbers," who toil without ceasing in the realm of the actual and sordid, in sharp distinction from the scholarly butterflies who go in and about through the mazes of the academic curriculum, cultivating their imagination, their artistic taste, their esthetic appreciation of the fine in literature, the drama, music, and their power of expression. But is this just? As I see it, the engineer must be a man of imagination as much as the author, the dramatist, the artist, the journalist, or the statesman. There is this difference in his imaginings: they must invariably be based upon physical actualities and must be developed from step to step by known laws. His imaginings deal with measurable, ponderable, and finite bodies. In so far as they depend upon intangible things, to that extent must he distrust them and increase his "factor of safety."

To my mind the engineer, planning a bridge to soar from bank to bank of a stream, or a machine to produce automatically a glass bottle or a watch screw, or a gun which shall shoot over a calculated trajectory and land its missile in a predetermined spot, is using imagination of the highest order. He must conceive before he can execute. But to conceive in terms of physical matter and be bound by the laws of physical force at every step in the realization of his conception is, to my notion, a higher test of imagination than that of the poet whose product

is beyond the reach of measurements and whose sole standard of right or wrong, of good or bad, is a matter of taste and esthetic sensibility!

The value of applied science as a component of the educational curriculum lies in the fact that it does bring in the attribute of reality, of responsibility for one's imaginings in concrete terms. In the reasonings of the metaphysician or philosopher, or even in the highest branches of mathematics, there is no check and therefore no certainty. Acceptance of a conclusion in these fields becomes a matter of faith, not of proof. We may be unable to dispute a philosopher's conclusion, but we may be equally unable to believe that he is right about it. But to a much larger degree the reasoning of the scientist is demonstrable as right or wrong. Hence its inestimable value to the student in giving him a solid foothold somewhere, something that he can start from in his mental flights.

In this same connection applied science has brought in or strengthened the element of mental honesty, of sincerity and singleness of mind. The training of the academic course, especially in the field of law and ethics, seems to me to make for mental dishonesty. It does so because it trains one to cultivate the habit of being able to advocate either side of any question. The advocate's task seems to me, if not absolutely incompatible with mental honesty, as at least tending to produce agility rather than strength, plausibility rather than conviction, insensibility to fixed ideals of right and wrong, and reliance on evasion and subterfuge as a mode of getting one's way. I would not say that the lawyer cannot be intellectually honest, but merely that if he does retain that characteristic he deserves more credit for it than the engineer, who cannot allow himself to be anything else. This attitude of mind toward his work, and by natural consequence toward the other questions of life, seems to me to be immeasurably improved in any student if his course includes a fair measure of applied science,

whether it be the fundamental thing in his course or not. And in the case of graduates of courses in engineering or any branch of applied science I believe that their mental honesty is far more likely to be robust and their character more likely to be simple and genuine than in the graduates of courses which are not built upon such subjects.

In a similar way it seems also to follow that the introduction of applied science into the curriculum has developed distinctly the working power of the college graduate. Why? Because he must struggle harder with his work every day in order to succeed. We learn to work by working. We gain in power to do intensive thinking by doing it, day by day in increasing amount, till the mind works like a flexible tool, ready to be turned to this or that at the behest of its owner. I have watched young engineers for many years as they struggle through their curriculum. The courses in which they have trouble, which they dread, and which they have to "bone" on in order to succeed, are the applied sciences. When they fail in engineering, they all want to transfer to arts, or something where their reasoning power and ability to sustain their attention is replaced by use of memory or imagination. So much do I believe in the essential truth of this observation that I would counsel any young man who wants to follow law, journalism, commerce, teaching, literature, or similar profession to take an engineering course, or a course in which applied science constitutes not less than fifty per cent of the hours required, as a preliminary to any special course in his chosen field of activity. Why? Because success in any professional field depends upon power of accurate and sustained thinking. And applied science subjects have a far higher pedagogical value for developing this mental control than the descriptive and memory subjects. I have seen many young men do this very thing, with the most convincing success in their subsequent professional career. I have never known any professional man who had had

the training of an engineer, in whole or in part, who was not enthusiastic in crediting his engineering training as the most valuable thing in his whole educational process.

While I credit the engineering and other applied science courses with having exerted a powerful and most beneficial influence upon the whole field of modern higher education, especially through the instrumentality of the land grant colleges and state universities, where these courses have been developed side by side with the academic, and where the students of these various schools mingle daily in close association in a hundred ways, I still think that I can recognize some offsetting evils that it has helped to bring into student bodies of today, which were notably less developed in those of fifty years ago.

The chief evil I have in mind is the narrowness of interest and the sordid tendency to measure an education by its money fruits only. There is no doubt that many of the young men who apply in swarms for admission to the engineering schools each year have a different and a lower attitude toward education as a whole than those who enter the general or academic courses. They don't want education, they want a job which will bring them money. If they could get the job without the education the schools would be deserted.

The arts student has his faults—plenty of them, but he is not so painfully material in his estimate of the components of his course. It is not wholly to his credit, however, for it usually means that he has not any idea that his course will lead directly to any tangible result, but that "getting an education" is only a decent gentlemanly preliminary to beginning the work of getting a living. The idea of definite, specific, commercial value is usually not present or not well developed. Hence, it means that his attitude toward education as such, his receptiveness to what he hears called "culture," is quite different and much better than in the case of the "cub" engineer.

Engineering professors are all familiar with the curious mental attitude presented by many of their students toward their work. They work like tigers in those courses which by name suggest future utility or for which they think they can see a future practical outlet. But, having paid for a college course, and being necessarily largely dependent upon the Faculty for the shaping of their curriculum, they still try to evade most or all of that information which the faculty desires to give for producing a rounder, more symmetrical view of life. In other words, the young engineer is very often a purblind, crass materialist, who has no ambition to belong to the educated or cultivated class, except as it can be spelled in higher wages. Naturally, the presence in a school of large numbers of young men of such ideals and standards exercises a depressing effect upon the idealism and infectious enthusiasm for scholarship per se, which the colleges of fifty years ago so fully typified.

The good has far exceeded the bad, however, in this juxtaposition of academic training and applied science training. Both have profited from the other type. The contribution of the engineering seems to me of much greater importance and value than that of the other, in spite of the strongly utilitarian ideals and narrowness of view which often characterizes its representatives.

The future of the engineering school and school of applied science in general seems to me to be far from settled. With the aid of the land grant college movement, engineering in half a century has jumped from a rare and little developed specialty in education into one of the big and influential factors. It has developed beyond the wildest speculations of its early promoters and has reacted to make all education more practical, more rational, and more sincere. But has it done what it ought to do and can do for the industries of the country? Was engineering, as it has been developed in the schools in the last fifty years, what the Morrill Act contemplated in the words "mechanic arts"?

I have stated earlier that engineering was taken up by the schools of 1860-70 partly because old academic prejudices made the introduction of work of trade school grade into colleges repugnant to the educators of that day. But if trade schools had been then in existence and as well developed as they now are, would the Morrill Act have meant engineering to most people when it said "mechanic arts"? This question must remain unanswered, I suppose, though we may speculate upon it.

The real question is, now that both engineering schools and trade schools have been successfully developed, should the "mechanical arts" clause still be interpreted as practically synonymous with engineering? Will the land grant schools do their full duty if they do not more fully enter the trade school field and help to train the masses of the industrial forces, instead of sticking to the job of training the leaders only?

Exactly the same question confronts those who handle the agriculture clause of the act. Do the provisions of the Morrill Act mean teaching agriculture so as to turn out a few men of very thorough training, who will be leaders of professional grade and whose services will be far too valuable to permit their going back to actual farm work, or does it mean teaching large numbers of the rank and file, who must still continue to farm their land at the end of such educational preparation as they can afford to make? This problem is a live one—acute, in fact. In some of the states a distinct effort is being made to stress the latter kind of agricultural training. In all land grant schools opportunities are given to those who wish to go into the professional phases of agriculture, but it has not thus far been so easy to find proper training for the farmer who merely wants to improve his farming.

In the mechanic arts side of the work the situation is less clear. Personally, I do not believe that it will be found expedient or advantageous to convert the land grant engineering schools into real trade schools—by which I mean schools which stress the mechanical skill

and workmanship of the industrial arts, with little or no effort to impart the theory. Such schools may be useful, in fact they may become absolutely essential, under the changed conditions in the apprentice system, the increased dependence on machinery, and the repressive effect of trades unionism on apprenticeship. But why couple such schools with the land grant colleges? Should they not correlate and join the grammar schools and the high schools, instead of the university? I think they should.

But on the other hand every engineering faculty recognizes that of the throngs who enter a considerable proportion have no natural fitness for engineering or even mechanical work of the working man's grade, and would be much more useful to society in other work. They also know that of the remainder much the larger part are plodders, who, while they can grasp engineering conceptions, do so slowly and without brilliancy and who will never rise beyond secondary positions in engineering. They will make good lieutenants and poor captains. The proportion of men who can make engineers in the full sense that the word should imply is relatively small —perhaps not over 20 per cent of those who enter and pursue the training.

Should cognizance be taken of this situation? I am persuaded that it is a general one and by no means confined to the school where my own observations have been made. Ought not the training of the mechanic arts clause of the Morrill Act provide for both classes of men—the small leader, or foreman, who while he lacks the brilliance and initiative to make good in a high place, is far above the workman grade, and the real leader, who can fill the biggest place he can get? It seems to me that it should. Four years is too long a time to spend in training an understrapper. Some of the things exacted are too remote from his probable future work to justify the time and effort. Would it not be better to give a three year course for such men, with somewhat lower entrance requirements and earlier admission, so

that they could finish normally at twenty or twenty-one? In such courses, replace the most advanced theoretical work with more drill in the use of fundamentals, and especially improve the laboratory side of physics and mechanics till every student knew his ground by seeing the formulas developed from weights and measures which he himself handled and recorded.

On the other hand, for the real leaders, would one more year be too much to insist on? We have increasing evidence, year by year, that four years is not enough to give an engineering student anything but an introduction to his field. We let him go with a degree while still innocent of many subjects upon which his success as an engineer and his place as a citizen in the community will directly depend. Ought we not frankly to split our product into two grades and make each group better fitted for the work that will be theirs?

I recognize that this proposal will bring its problems, and that among these the difficulty of dividing the sheep from the goats is among the first and most difficult. Who is to say whether the youngster belongs in the lieutenant class for three years or the captain class for five years? The boys themselves certainly could not judge, nor could their parents. Nor could the faculty, until one or two years had passed and the boy's performance of engineering work in the course had shown his mettle. I think it would be possible to arrange for a common first year, applying to both three and five year courses, which should develop the mental traits of the students enough to judge. And, if mistakes were made, five year men could always drop back into the three year grade, and the three year men could continue and in time complete the five year course. One of the blessings such a plan would bring would be the right of the professors to grade more sharply than they now do and in this way to raise the standards for the five year men, so that only really first class material could take the course. Professors would cull students with much more freedom if there was an appropriate place for the discards to fall. Now, the

discard may be too good to throw out of the course and yet too poor to carry a degree.

In conclusion I want to sum up my thought in the following propositions:

First.—The mechanic arts provision of the Morrill Act has exercised a profound and far reaching influence in the whole educational fabric of this country. Grafted upon the academic system at the time of the greatest productiveness of the latter, it brought in the very influences and factors most lacking. It made education more concrete and less visionary. It made it more sound in its fundamentals because its processes were quantitative. It made it less descriptive and more analytical. It developed grasp and power of sustained mental work by requiring it in its courses. It promoted mental honesty and sincerity, because the scientist can have no other foundation.

Second.—The mechanic arts provision has wrought an industrial transformation of the whole country. Coming at a time when technological schools were few and when competent or trained engineers were rare, it has multiplied the facilities of the country in this respect a thousand fold. Its graduates by thousands have flowed in an ever increasing stream into the industrial and manufacturing life of the nation, and have more than any other factor made possible the splendid advance which has been achieved in the last half century. They have done away with secrecy and rule of thumb. Scarcely an industrial plant can be found that has not one trained man in its corporation. Many plants have hundreds of trained men in their engineering, experimental, and sales departments.

Third.—It has assisted and greatly hastened the growth of the agricultural division of college education, because at the beginning it was much further advanced than the science of agriculture and because it has enforced the quantitative element in agricultural studies. In dealing with organic nature the difficulty of reaching exact experimental proof is very great, and the relations of cause

and effect are obscured by the number of variable factors. The training of the engineer side by side with the agriculturist, often in the same classes, has inevitably contributed to the accumulation of exact knowledge in agriculture, and a correct attitude of mind toward experimental research.

Fourth.—In future its importance can never become less, but by judicious subdivision and stratification of the mechanic arts training, still further efficiency may be attained and still greater value to the public who have made it possible.

No more momentous words have been written in the history of American education—aye, world education—than those by which Justin Morrill defined the sphere of activity of the great national system which bears his name:—"to teach such branches of learning as are related to agriculture and mechanic arts, . . . in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life."

Professor Scott: Dr. Arthur D. Dean, Director of Agricultural and Industrial Education of the University of the State of New York, will address us on the subject of "The Factors Entering into a State Program of Vocational Instruction."

Ladies and gentlemen, Dr. Dean.

ADDRESS

Arthur Davis Dean, D.Sc.

Director of Agriculture and Industrial Education
University of the State of New York

FACTORS ENTERING INTO A STATE PROGRAM OF VOCATIONAL EDUCATION

I confess at the beginning that I have constructed for my purpose today a caterpillar tractor mind. I am to impose upon you an intellectual tank—something of the

order of that about which we have been reading recently. The tank now used by the English in the great war is said to be nothing more nor less than an American tractor of the caterpillar type armored into a formidable ground battleship which crawls irresistibly over trenches, mows down barb wire fences, crushes trees, and forges relentlessly into the enemies' line of defense. The secret of its success is that it conveys its own ground and runs on a track which it carries with it. I fear that I must carry my own ground and lay my own track over the breach between liberal and vocational education. I must destroy the barrier of academic prejudice and mow down the forests of undergrowth of traditional notions, of educational notions, of educational theory and practice. If I am ruthless you may protest to the international educational law.

My first factor in a state program of vocational education is an interpretation of the movement itself; for if it is to have permanency and worth, it must have some basis upon which to rest. If we are to take the statements of the average man on the pedagogical highway, we learn that vocational instruction seems to rest on interpretation of such statements as: "We need vocational education to hold pupils in school." "It is clearly evident that some—perhaps the majority—of our children must learn through their hands." "We have tried everything on the boy and we can not make him learn, so as a last resort, we are to give him industrial education." "We must keep our boys on the farm." "Employers stand in need of skilled labor." "If we are to compete with Germany we must have trained workers." "The girl's real vocation is that of homemaker." "Most people must work with their hands." "At present the only way to learn a trade is to commit a crime." "There is no use in attempting to give cultural education to everybody." "We must counteract the tendency for the selection of clean handed jobs."

Somehow I feel quite confident that nearly all if not

all of these so-called arguments for vocational education are unworthy of utterance by those who are in educational service. It would seem that we must discover some more significant reason for such instruction if it is to be a factor in the educative process of the individual or a part of the state educational program.

UNWORTHY ARGUMENTS

There may be those who expect more specific refutations of these statements than I have given. I gladly accept their challenge. It is not the business of vocational education alone to hold children in school. Vocational instruction can only be a part of the educational program, and the whole program should be taken to accomplish the aforementioned purpose. It is not clearly evident that children learn through their hands. There is no psychological basis for such a statement. All children receive impressions through their senses, and no one group of children should be selected to receive a vital part of a method of training the mind, when such method, taken in its fullness and following a program of training advocated by the present day leaders in educational thought, is best for all groups. Yes, everything has been tried on the boy and girl—assuming they are not morons—except the elimination of the traditional course of study presented in the traditional fashion. And as for keeping boys on the farm, there is no more reason for keeping them there than in Trenton, Elizabeth, or Newark. Every one should find that place of habitation where he may best express his life. We may well bring a productive farm and a productive boy together. Employers stand no more in need of skilled labor than workers stand in need of intelligent employers. The latter have turned the handicrafts of old into processes requiring little skill, and the human reaction is consequent to the industrial method. Competition with Germany means more than trained workers. It means social and industrial legislation, trained city officials, elimina-

tion of civic waste, state regulation of industry and a conception that the individual is to serve the state and that the state exists to serve the individual, and a hundred other factors more or less open to debate—deeper problems than training skilled workers alone. The girl's real vocation is not necessarily that of homemaker; rather she is to be trained to be a part of the workaday world, be it what it may. She should leave school with the elements of that training which will make her a woman of the world—master of herself and her environment, a worker in a gainful occupation—gainful in its largest sense, whether it be in a store, school, office, profession, factory, or home. The last place to learn a trade is in prison.

Practically no state prison or reformatory has evolved an adequate system of vocational training. The majority of trades taught are either unskilled in their nature or deal with lines of employment not open to men after leaving correctional institutions. For example, broom and brush making, knit goods, binder rope, labor on roads, etc. Or else these inmates have learned in a prison to work under manufacturing conditions obsolete in the outside world. I question whether there is any justification in training youth for local industries unless such offer full opportunity for the pursuit of happiness, of personal and social profit, and open into employment in other places, other lines, and further opportunities. The only way to make desirable the so-called dirty handed jobs is to redirect public opinion in its attitude toward work.

My last statement is to me perhaps the most fundamental; that is, the redirecting of public opinion in its attitude toward work, and my first factor in considering a state program of vocational education is to have such a program set itself and the whole program of education right with reference to work. Unless we do this we shall find that vocational education will enjoy the companionship of that education provided for imbeciles, criminals,

delinquents, morons, dependent races, or will form a part of a German imported class education, or will pass out because it can not find justification for its existence in American education.

Deliberately I have placed myself in an unenviable position. My associates in vocational education will speculate on what is to come; others will wonder on what ground vocational education can be advocated in view of what I have said with reference to grounds on which it can not be promoted; and the friends of traditional education will enjoy my attempts to construct an educational program out of the pieces of wreckage which I have so deliberately and so willingly seemed to make.

EDUCATIONAL DUALISM

Educational dualism is the division of educational thought into a consideration of studies which are intellectual, on one hand, and those which are practical, on the other—an implied opposition of learning for livelihood as against learning for leisure—a differentiation of training for intelligence and training for execution—a feeling that knowledge is derived from a higher source than practical activity and possesses a higher and more spiritual worth. Educational dualism seems to be in a firmly entrenched position. Those who hold it have contempt for physical as compared with mathematical and logical sciences, for the senses and sense observations; they hold the feeling that knowledge is high and worthy in the degree that it deals with ideal symbols instead of with the concrete. They scorn particulars except as they are deductively brought under a universal. They deprecate the arts and crafts as intellectual instrumentalities. This viewpoint is taken from the consciously formulated Greek philosophy that the truly human life was lived only by a few who subsisted upon the results of the labor of others—a permanent division of human beings into those capable of a life of reason, and hence having their own ends, and those capable of desire and work, and

needing to have their ends provided by others. This idea resulted in a division between the liberal, having to do with the self-sufficing life of leisure for the few devoted to knowing for its own sake, and the useful practical training for mechanical operations devoid of intellectual and esthetic content for the many.

This present dualism of culture and vocation, of liberal training and of special training, of labor and of leisure, is distinctly Grecian and rests upon the basis of a division of classes into those who have to labor for a living and those who are relieved from the necessity. Of course the leaders of this dualism do not set forth this program so frankly. They put it more mildly, but the result will be the same. They say that some persons are trained by suitable practical exercises for capacity in doing things, for ability to use the mechanical tools involved in turning out physical commodities and rendering personal service. They say that such training is to consist of habituation and technical skill that is to operate through repetition and assiduity in application. They state that liberal education aims to train intelligence for its function of knowing and at least imply that the less that this knowledge has to do with practical affairs, with making or producing, the more adequately it engages intelligence.

DIRECTORY DEMOCRACY

For a moment let us turn from the literature of Aristotle to that popular, non-discriminating publication, the city directory—a democratic "Who's Who." Under the name "Davis" I find:

Benjamin C., Attorney
Michael J., Laborer
Peter R., Waiter
Sidney J., Chauffeur
Walter M., Physician
William B., Bricklayer
William V., Bookkeeper

A great deal is involved in these brief descriptions. Society evidently classifies a person by his occupation, and names his vocation from one of the callings which distinguishes him from those which he has in common with others. Michael J. is a laborer while Walter M. is named as a physician. Nothing is said about either of them as gentlemen, as citizens, as members of a family, as contributors to social welfare, as to their friends, interests, expressions of recreation, and so on. It ought to be clear to us that the directory designation of Walter as a physician is but the emphatically specialized phase of what ought to be a diverse variegated life. His efficiency in his vocational activity taken in the larger sense is determined by his associations with other callings. A physician must have world experience. He must truly live if his ministry to the sick is to be more than a technical accomplishment. He can not find the subject matter of his ministry within his profession alone. This must be an expression of what he enjoys and suffers in other relationships, and which depends, in turn, upon the alertness and sympathy of his interests.

I grant it is more difficult to discuss in the same language the meaning of a vocation as applied to Michael J. Davis, the laborer, but I can hope that Michael is a free laborer. I know that he owns no tools of production, that he owes industrial allegiance to the lord of the industrial manor, that he is hedged in by automatic machinery, time cards, and business systems, that he works in the "basement of society," as Gerald Stanley Lee puts it. But I hope when the day's work is done that Michael takes the elevator and shoots past the floor marked "Saloon" or "Street Corner," and that he stops at a floor labeled "Municipal Art Gallery" or "Aquarium" or "Band Concert" or at least at a floor labeled "Moving Pictures." I can hardly expect him to enter the floor designated as "Browning Club" or "Maeterlinck" and "Ibsen Headquarters" although, as Shaw would say, "You never can tell."

Now this directory designation taken in its full interpretation could tell quite a story. Why is Michael a laborer, Walter a physician, and William a bookkeeper? Has each fulfilled Plato's conception when he laid down the fundamental principle of the philosophy of education, that it is the business of science to discover what each person is good for and train him for the mastery of that mode of excellence because such development would also secure the fulfillment of social needs in the most harmonious way? One wonders whether the school facilities represented by the training and occupations of these men were of the nature to secure such multitude and efficiency as would in fact, and not simply in name, discount the facts of economic inequalities and secure to them equality of equipment for their future careers. One wonders whether if the educational program in which they participated had called for such modifications of traditional ideals of culture, traditional subjects of study, and traditional methods of teaching as would have retained all of them under educational influences until they were equipped and masters of their own economic and social careers—whether, I say, such changes would have affected the directory designations of these two men.

Now for a moment change the direction of our thought and turn to your state definition of vocational education as promulgated from Trenton. (In passing I may say that it is not unlike those of other states.) I find the following: "Vocational education shall mean any education the controlling purpose of which is to fit for profitable employment." In seeking enlightenment from the dictionary I obtain two meanings: first, vocational education shall mean any education the governing purpose of which is to be shaped towards lucrative vocations, or, second, vocational education shall mean any education the governing influence of which, in the object to be reached, is adjusted to the benefit of that which occupies one's time and attention. And on these two interpreta-

tions of the definition of vocational education rest two distinct points of view. I believe in both, but each has its place. The first I shall designate as the directory type of vocational education, that is, it is any education which fits William B. Davis, bricklayer, for a lucrative vocation. The second I shall designate as "personal and social" and applied to that education which is adjusted to the benefit of that which occupies one's time and attention: For example William B. Davis, man, citizen, husband, father, K. of P., and bricklayer.

From Sidney Davis, the chauffeur, to Benjamin C. Davis, the attorney, it is evident that each of these directory designated persons should have special training for the work named in the directory. And the purpose of real vocational training, as the experts call it, is to fit people for directory designated employments, and those who decry such a training as a part of the educational system have, it would seem, absolutely no conception of the educational requirements of a democracy. On the other hand, those who advocate such training on the meager bases pointed out earlier have little conception of the weakness of their educational philosophy and the destructiveness of their program if it were to be adopted. Such must free themselves from the notion that the many are to be trained for pursuits involving mere skill in production and the few for a knowledge which is an ornament to the cultural embellishment.

BOTH TYPES NECESSARY

Sometimes they think that they have adjusted this dualism in education when they make certain concessions of special schools and courses with a division into those subjects which are cultural and those which are utilitarian. The grave error is that such adjustment now exists merely as an inorganic composite where the cultural subjects are not by dominant purposes socially serviceable, and the utilitarian are not liberating the imagination or developing thinking power. Only super-

stition makes us believe that the two are necessarily hostile and that a subject is illiberal if it is useful and cultural because it is useless. As a matter of fact any subject is cultural in the degree to which it is apprehended in its widest possible range of meanings. We want our Sidney Davis, chauffeur, to quote Aristotle, "Fitted for the exercise and practice of excellence." We do not want to deprive his intellect of leisure and of dignity and we do not anticipate that preparation for his work is to be a part of an educational program which will assume inferiority and subordination of mere skill in the performance and mere accumulation of external products, to understanding sympathy of appreciation and the free play of ideas. And how can we hope that so-called liberal subjects will truly liberate the intellect of free men unless they liberate themselves from a false hypothesis derived from an ancient civilization. I prophesy the German type of class education in America unless our educational thought changes—not so much because vocational education practice is too narrow in its conception and its methods, but rather because liberal education has taken too much of the flavor of the ideals of the Greeks. As I see it, those in charge of the vocational program are endeavoring to liberalize their schedules more than those who discuss liberal education as though it were something isolated from service and closely related to leisure. I would carve over the gate to this College of one hundred and fifty years, quoting from John Dewey: "Leisure is a reward of accepting responsibility for service rather than a state of exemption from it."

I am expected to set up a program. I shall make three main divisions of it: first, the part concerning the educative process before entering upon the directory designated vocation. Second, that concerning the personal and working life when one's name is registered in this popular "Who's Who." Third, that concerning the program of the state in relation to the job itself. The first

will be designated hereafter as "way in education" and concerns those factors which enter into preparation for the job. The second will be designated as "way out education" and will consist of those factors which will enter into the training which the man should have to live in the job while he is at it. The third concerns the modification by legislation of the job itself.

Now there are six factors which enter into the preparation for the job: (1) Health. (2) Character. (3) Citizenship. (4) Intellectual capacity. (5) Selection of a vocation by acquired experience (commonly called vocational direction). (6) Fitness to enter upon the chosen vocational road with some knowledge of its direction and some ability to walk thereon.

The program for health education is fully as important for the masses of workers in industry as training for skill. Our conception of its methods has broadened from that of a few exercises in leg and arm movements, bone-naming physiology, and window opening between recitations, to the broad conception of physical training, medical inspection, ventilated schoolhouses, supervised play, and so on.

Character and citizenship training have yet to broaden. Both are still in the precept stage. Good pedagogy tells us that training comes through acquired experience. Perhaps the best if not even the only character and citizenship training is given today in institutions where dependent children acquire through experience, training in character and citizenship and form character habits of thought and action in both personal and civic matters by practicing in the institution itself the democratic basis of a model personal and socialized government. I refer to such institutions as Doctor Bernstein's institution at Pleasantville, N. Y., Doctor Reeder's at Hastings-on-Hudson, to say nothing about several in New Jersey.

The factor of training for intellectual capacity means more than a few years of grade work devoted for the most part to acquiring the use of rudimentary symbols.

And this is where industrial arts in the lower school might make a very important contribution not only to the liberalizing training which all children should have, but also to vocational efficiency which is to express the directory notion of a man's life. The experimental school at the University of Missouri, Speyer's School at Columbia, Doctor Henderson's and Mrs. Johnson's schools in the South are working on the basis outlined by Doctor Dewey so long ago in his book on "School and Society" and later elaborated in more philosophical form in his latest book "Democracy and Education." I feel strongly that we are missing the full significance of the industrial arts.

It seems somehow that we ought to know that education is the sum total of experience and that experience is the sum of coordinated cell functioning and that training is a purposeful effort to increase individual service through acquiring experience and forming character habits, thought, and action in using and correlating information. Nowadays, taking the country as a whole, about all the elementary school does is to give to the children the record of the experiences of others—in other words, information. Industrial arts when correlated with information and when taught to form habits of thought and action so that pupils may acquire experience, ought to give an intellectual capacity.

I have assumed, of course, that the teaching of the industrial arts of which I have been speaking is something more than superimposed hand training upon the elementary school. It should have an accompanying insight into the social aims of vocational expressions, for we must remember that in the degree in which men have an active concern in the ends that control their activity, their activity becomes free or voluntary and loses its external enforced and servile quality, even though the physical aspect of behavior remains the same. Today because of the present educational methods the children blindly follow school activities which possess only the

data of experience and therefore constitute information without participating in the acquiring of experience which makes for intellectual capacity.

I can put it no more clearly than Dr. Bonser where he states in part: "Industrial arts in the elementary schools should make appreciable the reasons for arithmetic, geography, and history. Much of nature study and science have their very reason for existence in industrial problems whose solution is dependent upon them. By the study of clothing, materials, and processes and of raw textile fabrics to finished garments; shelter from the forests to complete dwelling houses and their furnishings; or of books from the paper mills to the publisher's salesmen, and all of the various important fields of industrial production from simple, primitive methods to the complex manufacture of the twentieth century—by such study we have the approach to almost every phase of present day life with means for interpreting it in terms of civic, social, esthetic, and economic fields. In the elementary school then, our problem in the study of industries is to develop intelligence, insight, appreciation, and attitudes making for efficiency as consumers and citizens, and to develop general dexterity and capacity for motor expression."

The next field of "way in" education I speak of as being a selection of a vocation by acquiring experiences. This is primarily the field of the industrial arts in the junior high school where provision is made that children may have the opportunity of revealing, discovering, and developing their potential capacities as a basis for vocational selection. Undoubtedly the junior high school plan of organization will do much to give value to the industrial work now given in the upper grammar grades —not so much, perhaps, to the work as now given, as the work which ought to be given. At the same time the plan will take care of present unfortunate situations in vocational education whereby young people about fourteen years of age are selected for or choose vocational

training without a preliminary basis of an acquired experience in a number of vocations. Here, as in the elementary school, industrial intelligence, insight, and appreciation constitute the largest fields and these ought not to be subordinated to problems in the mere manipulation of materials and tools. With every project taken up there should go the appropriate drawing, design, mathematics, and science study inherently related to the problem. Vocational guidance can not wisely be based upon skill in manipulation only. It requires more than even interest in a particular vocation and success while trying it out. It is more than interest or capacity. It is knowledge as well. The basis of selection must include also as a factor, a knowledge of opportunities, conditions and work, income, tendency of the industry, and other significant elements.

I believe that a state program will think of industrial, household, and commercial arts largely from the standpoint of their general appropriateness for both the pupils who expect to enter the vocations concerned with these activities and those who do not. However, some of the pupils will not continue in school beyond the junior period. For these the last year of the junior high school course should offer a more intensive and closely organized course along the line of the vocation to be entered by the worker.

The last factor in the program of "way in" education concerns the preparation of young people to enter upon their chosen vocational work with some knowledge of its possibilities and some ability to deal effectively with them. It is the period of specific vocational training in a selected field of industry. This specific vocational training may find its expression in the senior high schools, in special vocational schools, in cooperative courses. Approximately half the student's time, certainly not less, will be devoted to well organized and supervised sequence of vocational work in a productive plant, the rest of the training period to be given over to

the study of the principles of applied science, mathematics, drawing and (or) such other subjects as will insure for the prospective vocationalists a chance for advancement both more rapid and to higher grades of work in the vocation than would be possible on the basis of practical training alone. The watchwords for this type of vocational education, that is, vocational of the preparatory order, are: specific, productive, and intensive training.

You will recall I spoke of "way out" education and a state program of education must not neglect the educational problems of the large number of young people, and older ones too, who have left the schools but whose education and training are wholly inadequate for efficient service either in specific work or in the functions of general citizenship. Provisions must be made in part time day work for the younger of these, and in the evening work for those sufficiently mature to profit by it without injury to health. These courses will be short unit courses, adapted to meet definite needs of workers. They will be based upon the needs of each occupation and of each group of workers. There must be studies to estimate values which will make for increased efficiency in the every day work of these vocationists. But no "way out" program is complete which does not take into account those hours of leisure which are the reward of accepting responsibility for service. We must think of public parks, municipal concerts, non-commercialized recreational facilities, municipal theaters—in fact, a social program which will adequately satisfy the liberalizing training of the elementary school which we have been discussing. That is, the school as I have thought of it, as well as meeting the requirements of the bigger pay and shorter hour legislative tendencies.

You recall I spoke of the third factor: that concerning the program of a state in relation to the job itself. You see, I am thinking of a "way in" education which focuses attention upon the requirements of the individual to enter the job, and of the "way out" education which

thinks of the individual as finding his way out of the job into a better job or out of unfortunate conditions imposed on him by the job itself. But in between these two conceptions of education there is the field of legislation which is to make better the job itself. I refer to child labor legislation, to the enactment of minimum wage laws, to industrial insurance, to the regulation of hours of work, to compensation for accidents, in fact to all forms of legislation which react to the benefit of those who are employed. With the latter the vocational education advocate and director is not directly concerned. But every move which makes a better job gives him a better opportunity to enlarge his vocational field. It is true that this redirection as expressed by legislation will give an added dignity to household, agricultural, commercial, and industrial service and will materially help to straighten out the public mind with reference to the place, importance, and purpose of vocations, and hence will react on vocational education. The vocational director may make his contribution in the field of "way out" education by providing lines through his special activities for enlarging the vocational and the out of hour life of the individual. His share here, as in the field just mentioned, is but that of a cooperator with others in the field of social service. His part in the junior high school movement is to make his contribution in promoting and conducting a type of work which will truly serve in assisting young people to make a wise choice of school courses beyond those of the junior high, or a choice of a vocation which they will follow when they leave the junior high. His contribution to the elementary school is that of providing a type of industrial arts which will do its share in promoting a splendid program of general education. His specific field is that of specific vocational training. There is little danger of his failure to do this work well, but whether the state will think of his specific work as being a specific and necessary field of educational activity, as specific and necessary as the field of preparing of men and women for the professions, and whether

the school man will see the value of the service which the vocational director may perform in improving the present status of general education by providing a significant place for the industrial arts in the early grades and for varied occupational experience in the middle years, is a question. If the vocational man is assigned to a corner and a few intellectually lame, halt, and blind pupils are given him to work upon, we might as well as not relegate the vocational education movement to special class education for morons. If, on the other hand, the methods and processes which he uses are to be absorbed by the self-designated culturists, we shall then have within a few years vocational education in the same condition as is the present manual training.

As a concluding word may I say that vocational education is a matter of deep concern to all of us. Man has his work—his service to perform. He should be fitted for it. He has his life, apart from his work, although I should hope that much of his life might come out of his work—this life outside of his vocation requires the best which training, experiences, and information can give. These factors are not apart from a study of the arts which form so large a part of our civilization.

Professor Scott: "Hear both sides," said that fine old Roman philosopher, "if you do not, though your judgment is just, you yourself are unjust." Two gentlemen from the office of the Commissioner of Education of our State have kindly consented to discuss this topic: Mr. Albert Meredith and Mr. Lewis H. Carris.

DISCUSSION

Albert B. Meredith, A.M.

Assistant Commissioner of Education of the State of New Jersey

Ladies and Gentlemen: In any discussion of a state program for vocational education, it seems to me that the state, through its educational department, and that

others interested in educational activities should be clear in their thinking, or in other words should put the furniture of their minds in order, if there is to be an effective system of vocational training. Mr. Dean has done us a real service in this direction by devoting a considerable portion of his paper to a discussion of the supposed differences between what is called liberal or general training and specialized or vocational training. I agree with the position he has taken, although I admit that vocational education as defined in the statutes of New Jersey represents a much narrower construction than has been presented this afternoon. Nevertheless, I think that the spirit in which the law and the rules of the State Board of Education have been carried out and that the actual work being done in the different vocational schools and vocational departments of the State is in harmony with the larger meaning which has been presented so ably by Mr. Dean.

The state is concerned primarily with the general social well-being of its citizens and not so much with the welfare of the individual as an isolated unit. The state is interested in the industrial advancement and welfare of a community as a whole. It is interested in people in their relations to one another. In furthering social and economic betterment, communities are now regarding as never before, the school as a prime agency, and they are not viewing it as a place or as a means for individuals to seek merely personal growth. In other words the school has come to take the social point of view regarding its activities and has left behind its former individualistic aims. In so far as it was individualistic in its philosophy, to that extent the school was partial and fractional in its program.

The school is responding, even though somewhat tardily, to the demands made by the economic, industrial, and social forces outside its walls. Business has made its claims. You have but to note the extent to which commercial activities have a place in the schools' pro-

grams of study. Last year nearly twenty per cent of all the pupils enrolled in our high schools were studying some form of the commercial arts. Increasing numbers of pupils are interested in the higher vocations or professions, and today various industrial, agricultural, and home-making interests are demanding the attention of school authorities. Hearing these new voices, many have said that we have to provide for a new kind of education, because we have established new school machinery and admitted new material, and they have become alarmed. Their reaction in feeling has come as they think of the general or liberal education of the old type, which was concerned chiefly with books, in contrast with the specific education or industrial training of the new sort, which deals more definitely with concrete life situations.

At first it appears that two mutually exclusive aims are claiming the right of way in our educational practices. But upon careful analysis they appear rather as two phases of one problem which the school attempts to solve; namely, that of training people to "live completely." This involves learning how to earn a living and learning how to enjoy one's leisure. Hence it has happened that at first our programs of vocational education were narrowly utilitarian and partial. Then we realized that men and women become their own best selves, not as isolated industrial workers, but when they are in cooperative relations with their fellow men. Hence their vocational training must be broader than merely to enable them to earn a living. Finally we have reached the point where we can say that the liberal and vocational aims of education, while opposites are not contradictory, while complementary they are not in contrast one with the other. As Professor H. H. Horne has so well put it, "It is doubtless culture that gives value to vocation, and it is also true that vocation makes culture possible." Ruskin somewhere remarked "Life without industry is guilt and industry without art is brutality." So much then for point of view.

Now from the narrow and statutory position, which regards vocational education as any education the controlling purpose of which is to fit for profitable employment, there is a danger in beginning the worker's training too early. Under the rules of the State Board of Education it is possible for a pupil who is fourteen years of age, and who has completed the fifth elementary grade, to begin his course in a vocational school. In this school he is instructed chiefly in those arts and studies which apply to the activity he has chosen as his life work. As Mr. Dean has said, such a pupil is being trained upon a partial elementary school foundation. One danger then, in our program of vocational education, is that of beginning specialized training too early. Sixteen years of age and the completion of at least nine school grades is none too much to demand.

It seems to me that there are at least three factors which every state must consider in working out any program of vocational education. The first of these factors is the unit of measure to be applied in occupational analysis. Shall the unit be the community? Shall only local industries be studied? Shall we make a vocational analysis of the county or of the state to determine the types of schools to be established? Or, on the other hand, shall we consider only that phase of a given occupation which is local? It appears to me that what a state needs is a comparative view of occupations as such, and that to get this view a study must be made of occupations as units, with their different phases as they appear in various localities. I think that up to this time our vocational surveys have been city surveys. I do not know of a state survey or of an occupational survey. It is important then that a state determine upon its unit of occupational analysis. Shall it be geographical or shall it be of the occupation as such?

The second factor in a state program is that of finance. Vocational education is expensive. I do not know that there has yet been worked out any way by which funds may be progressively available as added demands are

made for vocational schools. The Smith-Hughes bill now pending in Congress looks in this direction. Such questions as these arise: What opportunities can a small community offer as compared with the city? To what extent shall all be taxed for the benefit of the few? Shall the industries benefited bear directly some portion of the expense? Satisfactory answers to all these and similar questions have not yet been given.

A third factor relates to the training of vocational teachers. It does not appear to be enough that a teacher shall be able merely to train a pupil in acquiring skill for profitable employment. We want teachers who have breadth of view to realize that in training the worker he should give him something more than skill of hand. How shall such teachers be trained? Shall they come from the industries and trades and have their skill supplemented by training in the schools for teachers, or shall we train our prospective teachers in normal schools and colleges and then send them out into the industries before we bring them back as teachers into our vocational schools? So far as agriculture and the mechanic arts are concerned this College is making its contribution. Still the problem of the proper training of teachers is vital in any state program for vocational education.

In conclusion, the situation regarding vocational education seems to me to be this: First, we must have a clear and definite notion regarding the place of vocational training in any scheme of organic education for which the state is responsible. Second, we must study how the vocations for which we are to make preparation must be analyzed, whether by geographical units or by occupations as such, if an effective plan of development is to be effected. Third, we need a financial plan whereby the gradual expansion of vocational education may be automatically financed. In the fourth place we need a comprehensive scheme for training our vocational teachers. With these elements in mind vocational education will be an added influence in a wider democratization of our public school system.

Professor SCOTT: The session will be concluded by Mr. Carris.

DISCUSSION

LEWIS H. CARRIS, A.M.
Assistant Commissioner of Education of the State of New Jersey

LADIES AND GENTLEMEN: I have known Dr. Dean for a number of years; and I had no fear when I heard that he was summoned to our State to talk to us about the factors which should enter into a state scheme for vocational education; and I am sure you will all agree with me since you have heard him talk and have heard his program that we can place him as a progressive among educational philosophers. We can count him as an iconoclast in a congregation of worshipers of traditional idols, an eclectic among healers of our social wounds. Yet the principles he has laid down are advocated by many, but too often in service that is merely a verbal service and not a service of deeds. Most of the planks in his platform for the vocational party are found also in the platforms of people in other educational parties; and while we subscribe, many of us, to the provision that we believe there should be a reorganization of education, and while we sign our names sometimes to the petitions which are circulated to provide by referendum proper educational procedure, when we retire to the secrecy of the election booth too often we put a cross at the top of the column which makes us vote a straight ticket according to the educational faith of our forebears.

I can contribute to this discussion only a few axioms or a few corollaries, which prove the truth of the theorem, which may be stated: "There is a need for a state program for vocational education." The axioms are, first: "Society is undergoing a rapid change by transferring responsibility for the welfare of the individual from the individual to the state." That is evident in Mr. Dean's discussion of the necessity of legal enactments which may modify the relationship of the worker

to his job. Witness the recent Federal legislation, child legislation, eight hour law, and the proposed law for Federal aid in vocational education.

The second axiom is: "Only as a state accumulates wealth can it set up an adequate program for any kind of education." There is no disputing the fact that the state is rapidly securing wealth not only in its own right but also in the control of the wealth of private individuals and public corporations. Service of any kind is becoming more and more a public service. And as the quality of the service is becoming recognized the responsibility of the state for the use of its accumulated wealth is becoming more and more evident.

Third: "The welfare of a democracy depends on the intelligence of its individual citizens." This axiom has been stated times without number since the rise of modern republics, but it is only in recent history that we are coming to recognize what constitutes true intelligence. The changes from the absolute monarchy through an oligarchy, a limited monarchy, to a republic have been slower than is believed. The program for vocational education along the unified plan proposed by Mr. Dean gives us the true means of promoting intelligence among the citizens of our nation. So much for the axioms.

A few of the corollaries which seem to me to grow out of the demonstration which was brought to the Q. E. D. so successfully are: First: "Cost of education will be increased many fold." I do not think we have yet begun to realize what is to be the cost of any kind of effective education. We certainly have not begun to realize it as far as elementary education is concerned. We must be ready more and more to preach in season and out of season that if we are to educate the youth of the land for the right kind of citizenship, we must take more and more of our wealth to do it efficiently. I think that in vocational education the time will come when we will be made to recognize more and more the true value of learning. We must of course assume the responsibility

—the state—but not alone: we must give education with as little cost as we can and give it efficiently. Still we must take more and more money to carry this on.

The second corollary: "In the carrying out of any program such as has been suggested here there must be a considerable time for experimentation." None of us knows yet just what is the right type of vocational school; just what shall be the standard for admission; just when the pupils will select the programs they are to follow; just when the state is to have control of the education and through what years. At the present time the state must view with much charity and with the greatest approbation the efforts of the various communities which are endeavoring to solve the problems of vocational education by themselves.

Third: "We must open the doors of opportunity for all the people." I am a very firm believer in the necessity of extending general education through the later stages of life. I will give just one example to illustrate this corollary. In a kind of education which I think that the state and the local communities should be actively interested in. I refer to the education which can be secured by the young man who is on the job; and the young woman who is working. In talking the other day with a city superintendent who is advocating a part time scheme of education, I said to him: "Why don't you try a new scheme?" He was talking about having machinists come in on the part time plan. That is not a new scheme. I said: "Why don't you go out in your city and try by active effort to find out if there are not young men in your city who can work on part time and who can come in and extend their general education?" I think that by working out that program it would be possible for the boy who can earn his living by working two or three hours in the morning to come two or three hours a day to school, and in the course of six years get his high school education. That is just one example of opening the door of opportunity for the boy who has left school.

The fourth: "Any program for vocational education in the state should provide for a continuous survey on the part of the state." One of the splendid things about the Smith-Hughes bill which is before the present Congress is that it provides for the appropriation of a considerable amount of money to study needs for vocational education in the United States. This College could play an important part in helping the State in carrying on work of this kind.

I have given you these three or four axioms and three or four corollaries, which seem to me to be a part of any discussion with reference to this program. I want to acknowledge that I have been guilty many times of using some of the phrases Dr. Dean has so severely assailed this afternoon. Though I think that you will see that later in his paper he acknowledged that they were more than half true. Stating it in the positive way, I know that Dr. Dean and I are in accord in these particulars: We do know that pupils are leaving school altogether too early. Pupils are not held in school as long as is desirable. We know it is desirable that all the avenues of sense should be used in education and that the sense of touch as expressed in handling materials should have its fair share of attention. We do know we must place our children when they reach the age for participation in the world's affairs in the right place. We do know we need boys on the farm; we do know that it is a problem to find the boy who likes to work on the farm. The state needs skilled laborers to develop its wealth. We know it has not given its share of attention to educating girls. And so on through the list. But in all of this program for vocational education the state desires to promote general welfare and prosperity; and we need to formulate such a program and we need to be patriotic and sincere and earnest in helping it to carry out this program. Such a policy does not bring about the segregation of people into classes but promotes the welfare of the entire community with equality of opportunity for all.

APPENDIX

ORGANIZATION

THE CELEBRATION COMMITTEE

Prof. Clarence Ward, Chairman—In special charge of Pageant and Printing
Dean Louis Bevier—In charge of Selection and Securing of Speakers
Prof. Ralph G. Wright—In charge of Luncheons, Dinners, and Hospitality
Prof. Edmond W. Billetdoux—In charge of Invitations and Correspondence
Librarian George W. Osborn, Mr. Earl Reed Silvers —In charge of Alumni Arrangements

THE PAGEANT COMMITTEE

Prof. Clarence Ward, Chairman
Mrs. Eliot R. Payson
Mr. Howard D. McKinney
Prof. Harry N. Lendall

COMMITTEE ON PAGEANT CAST

Mrs. Eliot R. Payson, Chairman
Mrs. John H. Raven
Mrs. Jacob G. Lipman
Mrs. Edward W. Hall
Mrs. Gerard Swope
Miss Agnes Storer
Miss Josephine Atkinson

VESPER SERVICE COMMITTEE

Prof. Clarence Ward, Chairman
Mr. G. Howard Buttler
Mr. Charles Henry Hart

COMMITTEE ON ENTERTAINMENT OF DELEGATES AND GUESTS

Mrs. Ralph G. Wright, Chairman
Mrs. William G. Bearman
Mrs. Henry de la B. Carpender
Mrs. Lewis B. Chamberlain
Mrs. W. Edwin Florance
Mrs. Walter T. Marvin
Mrs. J. Preston Searle
Mrs. Charles W. Stevens
Mrs. William H. Waldron
Mrs. Freeman Woodbridge
Miss Margaret B. Baldwin
Miss Anne B. Cook
Miss Charlotte K. Drury
Miss Helen L. Williamson

COMMITTEE ON HEADQUARTERS FOR GUESTS

Prof. Alfred A. Titsworth, Chairman
Prof. Robert C. H. Heck
Prof. Frank F. Thompson
Prof. Albert R. Johnson

COMMITTEE ON ACADEMIC COSTUME

Mr. Leigh W. Kimball, Chairman
Prof. Edwin B. Davis
Prof. Stanley E. Brasefield
Prof. Albert R. Johnson

MARSHALS OF ACADEMIC PROCESSIONS

Chief Marshal: Prof. Clarence Ward
Battalion Marshal: Capt. Shelby C. Leasure
Division Marshals: Prof. Ralph G. Wright
Prof. Edmond W. Billetdoux
Prof. Edwin B. Davis
Prof. Albert C. de Regt
Alumni Marshal: Mr. Charles P. Wilber '05
Undergraduate Marshal: Mr. Robert W. Searle '15

COMMITTEE ON ALUMNI HEADQUARTERS

Mr. George A. Osborn '97, Chairman
Mr. Charles P. Wilber '05
Mr. Earl Reed Silvers '15
Mr. Ralph W. Voorhees '16

COMMITTEE ON CLASS DINNERS AND REUNIONS

Mr. Frederick Weigel '80, Chairman
Rev. Lewis B. Chamberlain '86
Mr. Russell E. Watson '07
Mr. Walter C. Sedam '09
Mr. Earl Reed Silvers '15

COMMITTEE ON ALUMNI PARADE

Mr. Charles P. Wilber '05, Chairman
Mr. Earl Reed Silvers '15
Mr. Robert A. Lufburrow '08

COMMITTEE ON ALUMNI HOUSING

Mr. Robert C. Nicholas '96, Chairman
Mr. Charles Deshler '85
Mr. George V. N. Baldwin, Jr. '86
Mr. Wallace Eakins '11
Mr. Earl Reed Silvers '15
Mr. Ralph W. Voorhees '16

COMMITTEE ON PRESS REPRESENTATIVES

Dean Louis Bevier, Chairman
Prof. Frank F. Thompson
Mr. Earl Reed Silvers

COMMITTEE ON EXHIBITS

Prof. Charles Hale
Prof. Frederick F. Couch

IN CHARGE OF REGISTRATION BUREAU

Prof. Richard Morris
Prof. Charles H. Elliott

IN CHARGE OF INFORMATION BUREAU

Prof. William H. Kirk
Prof. J. Volney Lewis

FACULTY REPRESENTATIVES AT STATION

Prof. Walter T. Marvin
Prof. Floyd E. Chidester

IN CHARGE OF USHERS AT CHURCHES AND GYMNASIUM

Prof. Ralph G. Wright

IN CHARGE OF USHERS AT PAGEANT

Prof. Albert C. de Regt

IN CHARGE OF PAGEANT SEATING

Prof. Stuart A. Stephenson

IN CHARGE OF TRANSPORTATION

Prof. Frederick C. Minkler
Prof. John P. Helyar

IN CHARGE OF FORD HALL

Prof. William B. Stone
Mr. Mayne S. Mason

IN CHARGE OF NEWSPAPERS AND SALESROOMS

Prof. Charles H. Whitman

INVITATIONS

Formal invitations sent to educational institutions, learned societies, and distinguished persons, bore the following printing on the first page, here reproduced in reduced form; the original was printed on a double sheet 8½ by 11 inches in size.

1766  1916

The Celebration of the

One Hundred and Fiftieth Anniversary

of the Founding of

Rutgers College

October 13th to 15th

1916

Programs of the celebration also bore similar printing, except that the first date was changed to October 12th in order to include the Educational Conference.

The third page of the invitation to institutions, societies, etc., bore the following form; and with slight modification the same form was also used for individuals:

New Brunswick, New Jersey,
March 25, 1916.

The President and Trustees of Rutgers College request the honor of the presence of a Delegate from

at the Exercises in Celebration of the One Hundred and Fiftieth Anniversary of the Founding of Rutgers College, to be held at New Brunswick on Friday, Saturday, and Sunday, October the thirteenth to fifteenth, nineteen hundred and sixteen.

A less formal invitation on paper of smaller size was sent to the alumni and friends of the College. The third page bore the following printing:

The President and Trustees of Rutgers College request the honor of your presence at the Exercises in Celebration of the One Hundred and Fiftieth Anniversary of the Founding of Rutgers College, to be held at New Brunswick on Friday, Saturday, and Sunday, October thirteenth to fifteenth, nineteen hundred and sixteen.
New Brunswick, New Jersey.

In September the Educational Conference was decided upon and announced in form somewhat similar to the informal invitations just described, with the following printing on the third page:

The Committee in charge of the Celebration of the One Hundred and Fiftieth Anniversary of the Founding of Rutgers College has set aside Columbus Day, Thurs-

day, October 12, for an Educational Conference, at which it is hoped that the representative men and women of the Colleges and Secondary Schools of New Jersey, and others who are leaders in the State System of Education will be the guests of the College.

You are cordially invited to be present at both the morning and afternoon sessions and at luncheon.

A preliminary program is enclosed and the Committee takes the liberty of requesting that you sign and return the enclosed card in order that appropriate entertainment may be provided.

New Brunswick
September, Nineteen Hundred and Sixteen

GENERAL PROGRAM

Thursday, October Twelfth

Educational Conference

Morning Session, the Kirkpatrick Chapel, 11:00 A. M.

Louis Bevier, A.M., Ph.D., Litt.D., Dean of Rutgers College, Presiding

Address: "The Federal Government and Public Education"

Philander P. Claxton, A.M., Litt.D., LL.D., United States Commissioner of Education

Address: "An Organic State School System"

Henry Suzzallo, Ph.D., LL.D., President of the University of Washington

Discussion by

Calvin N. Kendall, A.M., Litt.D., LL.D., New Jersey State Commissioner of Education

Thomas E. Finegan, Pd.D., LL.D., Deputy Commissioner of Education of the University of the State of New York

1:00 P. M. Luncheon, the Ballantine Gymnasium

Afternoon Session, the Kirkpatrick Chapel, 2:00 P. M.

Austin Scott, A.M., Ph.D., LL.D., Voorhees Professor of History and Political Science and Lately President of Rutgers College, Presiding

Address: "A College of Liberal Arts—Nevertheless"

Rush Rhees, D.D., LL.D., President of the University of Rochester

Address: "The College of Agriculture as a Public Service Institution"

Eugene Davenport, M.S., M.Agr., LL.D., Dean of the College of Agriculture of the University of Illinois

Address: "The Mechanic Arts College in a State Institution"

Edward Orton, Jr., M.E., Lately Dean of the College of Engineering of the Ohio State University

Address: "The Factors Entering into a State Program of Vocational Instruction"

ARTHUR D. DEAN, B.S., D.Sc., Director of the Division of Agricultural and Industrial Education of the University of the State of New York

Discussion by

ALBERT B. MEREDITH, A.M., Assistant Commissioner of Education of the State of New Jersey

LEWIS H. CARRIS, A.M., Assistant Commissioner of Education of the State of New Jersey

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Friday, October Thirteenth

COMMEMORATION EXERCISES AND HISTORICAL ADDRESS

The First Reformed Church, 10:30 A. M.

The Honorable JAMES F. FIELDER, Governor of the State of New Jersey, Presiding

Processional:

Order of the Academic Procession

Division I

(Formed in the chancel of Kirkpatrick Chapel)
The President of the College
The Governor of New Jersey
The Speakers of the Day
The Trustees of the College

Division II

(Formed in Kirkpatrick Chapel)
Delegates from Foreign Universities
Delegates from Colleges and Universities of the United States
Delegates from Theological Seminaries
Delegates from Learned and Other Societies
Delegates from Reformed Churches

Division III

(Formed in Dr. Scott's Room, Queen's Building)
Officials of the United States
Officials of the State of New Jersey
Officials of the City of New Brunswick

Division IV

(Formed in Fine Arts Room, Queen's Building)
Ministers of the Churches of New Brunswick
The Faculty of the New Brunswick Theological Seminary
The Faculty of the College

Division V
(Formed on Queen's Campus)
Alumni

Division VI
(Formed on Bleecker Place)
Undergraduates

Invocation
Rev. JOHN W. BEARDSLEE, Class of 1860

Hymn: "Ein' Feste Burg" *Martin Luther*

Address on Behalf of the State of New Jersey
Governor JAMES F. FIELDER

Historical Address
President WILLIAM H. S. DEMAREST

Hymn: "O, God our Help in Ages Past"

Address on Behalf of the Reformed Church in America
Rev. AME VENNEMA, President of Hope College, Lately President of the General Synod

Address on Behalf of Holland
Chevalier W. L. F. C. VAN RAPPARD, Envoy Extraordinary and Minister Plenipotentiary from the Netherlands

Hymn: "America"

Benediction
Rev. HENRY E. COBB, Class of 1884

Recessional

INFORMAL LUNCHEON FOR DELEGATES, INVITED GUESTS, TRUSTEES, FACULTY, AND ALUMNI
The Ballantine Gymnasium, 1:00 P. M.

THE ANNIVERSARY PAGEANT
The College Farm, 2:00 P. M.

Presented by Citizens of New Brunswick, Members of the Faculty, Graduates, and Undergraduates of the College

Prolog: The Background of Learning
Episode I: The English and the Dutch: Dutch Settlers Arrive in New Brunswick, 1730
Episode II: The Granting of the Charter to Queen's College, 1766
Episode III: Patriotism of City and College; The Reading of the Declaration of Independence in New Brunswick, 1776
Episode IV: Expansion: The Laying of the Cornerstone of Queen's Building, 1809
Episode V: Social Life of City and College: A Ball at Buccleuch, 1840
Episode VI: Patriotism Reaffirmed: The Flag Raising of 1861
Epilog: The Expansion of Learning

Reception to Delegates, Invited Guests, Trustees, Faculty, and Alumni, by Mr. James Neilson
"Woodlawn," 4:00 to 6:00 P. M.

7:00 P. M., Delegates, Invited Guests, Trustees, and Faculty assemble at the Ralph Voorhees Library

The Anniversary Dinner
The Ballantine Gymnasium, 7:30 P. M.

President W. H. S. Demarest, Toastmaster

Speakers:

President John Grier Hibben of Princeton University

President William H. P. Faunce of Brown University

President John Huston Finley of the University of the State of New York

Chevalier W. L. F. C. van Rappard, Minister from the Netherlands

Alumni and Class Dinners:

1852-1875 (inclusive)—Winants Hall, 7 p. m.
1876—Hotel Klein, Room 251, 6 p. m.
1877-1879 (inclusive)—Winants Hall, 7 p. m.
1880—Union Club, 7 p. m.
1881—Winants Hall, 7 p. m.
1882—Quad Room, Winants Hall, 7 p. m.
1883—Quad Room, Winants Hall, 7 p. m.
1884—Hotel Klein, Room 201, 7 p. m.
1885—The Pines, 7 p. m.
1886—Union Club, 7 p. m.
1887—Hotel Klein, Main Room, 6 p. m.
1888—Home of F. W. Parker, Newark, N. J.
1889—Hotel Klein, Main Room, 6 p. m.
1890—Hotel Klein, Main Room, 6 p. m.
1891—Mansion House, Side Room, 7 p. m.
1892—Hotel Klein, Main Room, 6 p. m.
1893—Hotel Klein, Main Room, 6 p. m.
1894—Hotel Klein, Writing Room, 7 p. m.
1895—Mansion House, Main Room, 6 p. m.
1896—Mansion House, Main Room, 6 p. m.
1897—Schusaler's, 7 p. m.
1898—Mansion House, Main Room, 6 p. m.
1899—Mansion House, Side Room, 7 p. m.
1900—Hotel Klein, Main Room, 8 p. m.
1901—Hotel Klein, Main Room, 8 p. m.
1902—Mansion House, Main Room, 8 p. m.
1903—Hotel Klein, Main Room, 8 p. m.
1904—Hotel Klein, Main Room, 8 p. m.
1905—Mansion House, Main Room, 6 p. m.

1906—Hotel Klein, Main Room, 8 p. m.
1907—Hotel Klein, Main Room, 8 p. m.
1908—Mansion House, Main Room, 8 p. m.
1909—Mansion House, Main Room, 8 p. m.
1910—Hotel Klein, Banquet Room, 8 p. m.
1911—Mansion House, Main Room, 8 p. m.
1912—Union Club, 6.45 p. m.
1913—Mansion House, Main Room, 6 p. m.
1914—Hotel Klein, Banquet Room, 8 p. m.
1915—Hotel Klein, Banquet Room, 6 p. m.
1916—Schussler's, Banquet Room, 7 p. m.

8:30 P. M. to 9:30 P. M. UNDERGRADUATE TORCHLIGHT PROCESSION

8:30 P. M. to 9:30 P. M. BAND CONCERT ON THE CAMPUS

9:30 P. M. to 10:00 P. M. UNDERGRADUATE SINGING ON THE CAMPUS

Saturday, October Fourteenth

RECOGNITION OF DELEGATES AND CONFERRING OF DEGREES

The Kirkpatrick Chapel, 10:00 A. M.

WILLIAM H. S. DEMAREST, D.D., LL.D., President of the College, Presiding

Processional

Order of the Academic Procession

The President of the College
The Speakers of the Day
The Candidates for Honorary Degrees
The Trustees of the College
Delegates from Foreign Universities
Delegates from Colleges and Universities of the United States
Delegates from Theological Seminaries
Delegates from Learned and Other Societies
Delegates from Reformed Churches
The Faculty of the New Brunswick Theological Seminary
The Faculty of the College

Invocation

Rev. W. BANCROFT HILL, D.D., of Vassar College

Recognition of Delegates

Addresses on Behalf of Colleges and Universities

NICHOLAS MURRAY BUTLER, Ph.D., LL.D., D.Litt., Jur.D., President of Columbia University

ALEXANDER MEIKLEJOHN, Ph.D., LL.D., President of Amherst College

EDWIN ERLE SPARKS, Ph.D., LL.D., President of Pennsylvania State College
Baron CHUZABURO SHIBA, Doctor of Engineering, Professor at the Imperial University of Tokyo

Conferring of Honorary Degrees
Benediction
Recessional

INFORMAL LUNCHEON FOR DELEGATES, INVITED GUESTS, TRUSTEES, FACULTY, AND ALUMNI
The Ballantine Gymnasium, 1:00 P. M.

PRESENTATION OF A MEMORIAL TABLET BY THE SONS OF THE AMERICAN REVOLUTION
Queen's Building, 2:00 P. M.

ALUMNI AND UNDERGRADUATE PARADE TO NEILSON FIELD
From Queen's Campus, 2:30 P. M.

FOOTBALL—WASHINGTON AND LEE VERSUS RUTGERS
Neilson Field, 3:00 P. M.

RECEPTION BY THE JERSEY BLUE CHAPTER OF THE DAUGHTERS OF THE AMERICAN REVOLUTION
At the Colonial Mansion of "Buccleuch,"
3:30 to 6:00 P. M.

ALUMNI DINNER
The Ballantine Gymnasium, 6:30 P. M.
Mr. HALEY FISK, '71, Toastmaster

Greetings from the City of New Brunswick
Hon. W. E. FLORANCE, '85

TOASTS

"The College Graduate in the World of Learning"
Professor LANE COOPER, '96

"The College Graduate in the World of Business"
Mr. L. F. LOREE, '77

"The College Graduate in the World Evangelism"
Rev. Dr. W. I. CHAMBERLAIN, '82

"The College Graduate in the College World"
Mr. Philip M. Brett, '92

Presentation of a Memorial Tablet by the Class of 1880
Dr. Bevier Hasbrouck Sleght

Presentation of a Portrait of President Demarest by the Alumni
Dean Louis Bevier, '78

Sunday, October Fifteenth

The Anniversary Sermon

The Kirkpatrick Chapel, 11:00 A. M.

Prelude

Invocation and the Lord's Prayer
Rev. W. H. S. Demarest, D.D., LL.D., President of the College

Salutation

Anthem, "We Gather Together to Ask the Lord's Blessing," Folk Song of the Netherlands, Seventeenth Century

The Law, Decalogue, and Summary

Kyrie

Responsive Reading

Gloria

Hymn: "O Holy Father, who hast led Thy children"

Scripture Lesson

Tenor Solo: "How Lovely are Thy Dwellings" *Liddle*
Prof. Harry N. Lendall

Prayer
Rev. J. Preston Searle, D.D., President of the Faculty of the New Brunswick Theological Seminary

Hymn: "How firm a foundation, ye saints of the Lord"

Anniversary Sermon
Rev. Andrew V. V. Raymond, D.D., LL.D., Lately President of Union College

Prayer
Dr. Raymond

Hymn: "All hail the power of Jesus' name"

Doxology

Benediction

President DEMAREST

Postlude

PRESENTATION OF A MEMORIAL TABLET BY THE SOCIETY OF COLONIAL WARS

The Kirkpatrick Chapel, 12:15 P. M.

VESPERS

The First Reformed Church, 4:00 P. M.

Anthem: "Magnify Jehovah's Name" Haydn

Anthem: "O Praise the Name of the Lord" Tschaikowsky

Anthem, with Tenor Solo: "I Will Give Thanks unto the Lord" Beethoven

Mr. JOHN BARNES WELLS and Chorus

Invocation

Rev. JASPER S. HOGAN, D.D., Minister of the First Reformed Church

Anthem, with Bass Solo: "Grant Us Peace" Schubert

Dr. CARL E. DUFFT and Chorus

Tenor Solo: "The Lord is My Light" Allitsen

Mr. JOHN BARNES WELLS

Psalm

Rev. WILLIAM W. KNOX, D.D., Minister of the First Presbyterian Church

Gloria Patri Palestrina

Anthem: "Hymn of Praise" Tschaikowsky

Bass Solo: "Recessional" de Koven

Dr. CARL E. DUFFT

Prayer

Rev. HERBERT PARRISH, Rector of Christ Church

Choral: "Grant Us to do with Zeal" Bach

Anthem: "How Lovely is Thy Dwelling-place" Brahms

Anthem: "Bless the Lord, O My Soul Ippolitof-Ivanof

Anthem, with Tenor Solo: "Great is Jehovah" Schubert

Mr. JOHN BARNES WELLS and Chorus

LETTERS OF CONGRATULATION

Many of the institutions that were represented at the Celebration by accredited delegates (see list beginning on page 357) also sent formal letters of greeting and congratulation. The following institutions, although not appointing delegates, sent written congratulations:

University of Leyden
University of Groningen
University of Amsterdam
University of Utrecht
University of Toronto
Université Laval
University of Manitoba
Imperial University of Kyoto

Bowdoin College
Miami University
Indiana University
Lane Theological Seminary
Marietta College
DePauw University
William Jewell College
Washington University
Newberry College
University of Cincinnati
Virginia Polytechnic Institute
Iowa State Teachers College
University of North Dakota
University of Arizona
Pratt Institute
Agnes Scott College
Meredith College
Emory University

Some of these letters are reproduced on the following pages.

Brunovici Novi Collegio Rutgersiano
S.P.D.
Universitas Cantabrigiensis

Gratulamur vobis omnibus, viri nomine non uno nobiscum coniuncti, quod annos centum quinquaginta, Collegii vestri ab origine per varias vicissitudines ad finem felicem perductos, pacis inter artes, a bello procul remoti, tempore praestituto celebrae potuistis. Habetis Provinciam ab una ex insulis Britannicis Galliae proximis iamdudum nominatam; habetis Urbem a domo nostra regia quondam nuncupatam; habetis Collegium olim Reginae nomine fundatum, et Reipublicae vestrae maximae a cive liberalissimo abhinc annos nonaginta denuo constitutum. Collegium illud, iuventuti vestrae 'in linguis antiquis, in artibus et scientiis liberalibus utilibusque' erudiendae primum dedicatum, nunc in partes duas divisum esse novimus, unam linguis antiquis, alteram scientiis novis atque etiam agri culturae studio utilissimo deditam.

Tot studiorum insignium vinculis vobiscum olim consociati, hodie propterea praesertim vinculo novo sumus vobis coniuncti, quod Respublica vestra maxima, aequore Atlantico a nobis divisa, nunc demum, non modo Europae ipsius sed etiam orbis terrarum totius in libertate contra tyrannorum dominationem defendenda, cum Britannia nostra, et cum imperio nostro transmarino, et cum sociis nostris in Europa omnibus, feliciter coniuncta est. Quondam a viro hospitii iure Britannis coniunctissimo, viro rei navalis Americanae inter decora dudum numerato, stimulis novis sumus incitati, ut orbis terrarum ad communem fructum, pacis universae ad communem utilitatem, gloriam nostram navalem e manibus nostris ne sinamus eripi. Quae autem, in Senaculo nostro, viri tanti inter laudes, abhinc annos plus quam sex et viginti, ausi sumus augurari, eadem omnia hodie feliciter rata atque confirmata cernimus. Iuvat, felicitatis tantae in honorem, vaticinationis nostrae verba ipsa denuo in memoriam revocare:—

'Auguramur etiam in posterum fratres nostros transmarinos gloriae nostrae navalis participes futuros. Interim utrimque eiusdem sanguinis, eiusdem linguae, eiusdem gloriae conscii, trans oceanum, non iam ut antea dissociabilem, hospitio in perpetuum (ut speramus) duraturo, dextras invicem libenter tendimus.'

Valete, atque animi nostri fraterni memores in perpetuum estote.

Datum Cantabrigiae
mensis Maii die quinto (*L.S.*)
A.S. MCMXVII°.

Besides formal congratulatory address the following greeting by cable was received during the progress of the exercises:

CABLE MESSAGE

Leiden Oct 13 1916

Rutgers College
New Brunswick
Leiden University sends best wishes
Vollenhoven Rector

SENAAT DER RIJKSUNIVERSITEIT TE LEIDEN

Leiden, die XXIXm. Maii 1916

COLLEGII RUTGERSIANI MAGISTRATIBUS

s. p. d.

UNIVERSITATIS LUGDUNO-BATAVAE RECTOR ET SENATUS

Quod nos de Vestris feriis, proximo mense celebrandis, certiores fecistis egregiam Vestram agnoscimus humanitatem. Quo magis dolemus quod nullum hoc tempore collegam legare ad Vos possimus qui nostram ad Vos perferat gratulationem. His tamen literis Vobis testificamur quam maxime nobis illud cordi esse collegium, nosque ex animi sententia pro perpetua eius salute vota suscipere publica. Vivat, crescat, floreat et, quod per CL annos fecit, facem humanitatis et nobis et aliis praeferre pergat.

W. B. KRISTENSEN,
rector.
C. VAN VOLLENHOVEN,
secretarius.

CURATORIBUS ET PROFESSORIBUS COLLEGII RUTGERSII

S. P. D.

SENATUS UNIVERSITATIS GRONINGANAE

Cum temporibus exclusi nullum e numero nostro legatum ad vos mittere possimus, per litteras vos certiores facere cupimus magnopere nos gaudere, quod vobis contingit, ut proximo mense Octobri diem natalem centesimum quinquagesimum celebraturi sitis, ex quo Collegium Rutgersium institutum est. Nec minus nos delectat, quod conditor Collegii Vestri vel saltem maiores eius, ut nomen docet, natione nobis cognati fuerunt. Itaque quoniam Collegium Rutgersium per tot annos magistrorum eruditione atque arte docendi, discipulorum studio et industra tantopere floruit, nihil aliud a Deo Optimo Maximo precamur, nisi ut haec felicitas et gloria Collegii Rutgersii perpetuae sint.

Datum Groningae Kal. Sept. A°. MCMXVI.

J. VAN WAGENINGEN
Senatus Rector

C. VAN WISSELINGH
Senatus Actuarius

SENAAT
DER
UNIVERSITEIT
VAN
AMSTERDAM.

AMSTERDAM, July 12th, 1916.

No.

Bijlage.

The Rector Magnificus and Secretary of the Senate of the University of Amsterdam, offer the President and Trustees of Rutgers College, New Brunswick, their sincerest congratulations on the Celebration of the One Hundred and Fiftieth Anniversary of the Founding of the College.

They regret to say that the Senate is prevented from sending a delegate, owing to present circumstances.

With best wishes for the prosperity of Rutgers College, they offer their thanks for the invitation.

For the Senate.
A. E. Kluyver
Secretary.

AAN The President and Trustees of
Rutgers College, New Brunswick,
New Jersey

To the President, Trustees and Professors of
RUTGERS COLLEGE,
New-Brunswick, N.J.U.S.A

If it had been possible to do so, we, the Senate of the University of Utrecht, would have experienced great pleasure in sending a Delegate, to convey our congratulations to Rutgers College on the occasion of the celebration of its 150TH ANNIVERSARY. But the circumstances of the present times unhappily render such a course impracticable

We cannot however, allow the occasion to pass without expressing to you our sincere happiness in the fact that Rutgers College has been privileged to observe so important a commemoration.

There have existed, through a long course of years relations of a varied character, not only between the Reformed Church of the Netherlands and Rutgers College but also between the University of Utrecht and your Academy

We may recall the fact that it was the needs of the Reformed Church in North America which gave birth to Rutgers College. It appears, moreover, to be likely that, in those early days, the instruction at Rutgers College was given, for the greater part, if not exclusively, in the Dutch language. If it were not so, what, we may ask, was the significance of the following provision in the New Charter of 1770, (a provision, in all probability, already contained in the first Charter): „that there shall always be residing at or near such college at least one professor or teacher, well versed in the English language ... to instruct the students of the said college in the knowledge of the English language"?...

Again, the names of several of the Presidents and Professors of Rutgers College, such as Frederick and Theodore Frelinghuysen, Dr. Hardenberg, Hasbrouck, etc will surely remind both you and us of the Dutch ancestry of these men?

It would also appear that the „Fathers in Holland" exhibited a keen and lively interest in the destinies of Rutgers College, for, in the year 1773, the Classis of the Reformed Church of Amsterdam, together with the Theological Faculty of the University of Utrecht were invited „ to recommend a person whom they judged qualified to be called as president of Rutgers College, who should at the same time instruct those youths who chose to place themselves under his oversight in sacred theology"

We call to memory that it was in response to the applications of the Reformed Church and of the Trustees of Rutgers College, that Dr. John H. Livingston was appointed for the professorship of theology; and, though it was not until 1810 that he accepted the call to the Presidency, yet for many years previously Dr. Livingston had played an important part in fostering the growth of Rutgers College. We naturally dwell, with peculiar satisfaction, upon the fact that it was an alumnus of our Alma Mater, who reorganised Rutgers College, and that the resuscitation of your Academy, after a difficult period of adversity, is inseparably associated with his name.

It was he, too, who gave you your motto „ Sol iustitiae illustra occidentem"; a motto, derived with but a slight alteration, from that of our own University: „ Sol iustitiae illustra nos"

In perpetual recognition of the harmonious relations which have continued, over so many years, between our Academy and Rutgers College, there is placed, in Utrecht University, a memorial tablet to the honour of John H. Livingston, which contains these words:

„Academiam Rheno-Traiectinam Matrem Almae Matris Nostrae Salutamus."

To this greeting we now respond, on the happy occasion of the celebration of your 150TH Anniversary, with the earnest wish that, by the manifold blessings and constant favour of Almighty God, Rutgers College may enjoy an imperishable prosperity:

„ Academiam Neo-Brunsvigensem filiam nostrae almae matris Salutamus"

On behalf of the Senate of Utrecht University

UTRECHT, October 3, 1916

P. K. Damsté
Rector Magnificus

Secretary.



UNIVERSITÉ LAVAL
Quebec

15 juillet 1916.

M. le Président du Collège Rutgers,
New Brunswick, N. J.

Monsieur le Président:

L'Université Laval aura le regret de ne pouvoir se faire representer à la célébration du cent cinquantième anniversaire de la fondation de votre illustre Collège. Mais elle ne veut pas laisser passer cette occasion de vous présenter ses félicitations, ses souhaits, et ses hommages.

Nous n'ignorons pas, Monsieur le Président, le rang qu'occupe votre Institution dans le monde de l'enseignement. Elle peut se glorifier à juste titre des hommes qu'elle a fournis aux sciences et aux lettres, aussi bien à la politique qu'aux professions libérales. Elle a bien mérité de la Patrie, et l'Université Laval est heureuse de la féliciter de ses succès.

En ce jour de cent cinquantième anniversaire, toutes les maisons d'éducation de l'Amérique du Nord souhaiteront à votre Collège, qui figure parmi leurs ainées, longue vie et prospérité. Et l'Université Laval s'unit aux autres universités pour prier la Providence de lui continuer cette protection et ces bienfaits qui l'ont rendue célèbre dans le passé et lui seront pour l'avenir un gage assuré de continuels progrès tant littéraires que scientifiques et religieux.

Veuillez agréer, Monsieur le Président, les voeux bien sincères de l'Université Laval et l'assurance de mes sentiments personnels de très haute considération.

FRS. PELLETIER, Ptre., P. A.
R. U. L.

我ガ東京帝國大學ハ茲ニラッドガルス大學ガ百五十年創立記念祝典ヲ擧行セラルルニ當リ工科大學教授工學博士男爵斯波忠三郎ヲ代表者トシテ派遣シ其大盛儀ニ參列セシムルソ光榮ヲ有ス惟フニ大學ハ一國文化ノ淵源ニシテ國民ノ德性ト理想トハ皆是ニ養ハレ爲ク是ニ養ハル貴大學百五十年ノ歷史ガ北米合衆國ノ國運發展上ニ顯著ナル功績ヲ有スルコトハ內外人ノ認メテ嘆賞シ措カザル所ナリ殊ニ貴大學ト我ガ敎育界トノ關係ヲ顧ルニ明治ノ初期貴大學ノ敎授ダヴイッドモルレー氏我ガ文部省ノ顧問トシテ來朝シ本邦敎育制度創立上ノ各施設ニ盡瘁セラレ同時ニ亦貴地ニ於ケル數十人ノ我ガ留學生ガ直接間接ニ貴大學敎授各位ノ誘掖ヲ蒙リシコト極メテ多シ斯ノ如ク追懷シ來レバ我ガ帝國大學ヲ初メトシテ敎育界全般ノ貴學ト因緣スル所淺少ナラザルヲ知リ忘ルベカラザル溫情ノ兩者ノ間ニ汪溢スルヲ覺フ

今ヤ歐洲ノ大戰ハ將ニ世界ノ大勢ヲ一變シ東西各國皆其影響ヲ受ケテ物質上及精神上共ニ大動搖ヲ來タサントス此際ニ於ケル各國大學ノ活動ハ蓋シ二十世紀文明史上ノ偉觀タラズンバアラズ貴大學ガ今日以後貴國ノ幾多ノ姉妹的各大學ト提携シテ世界ノ平和ト人道ノ向上トニ對シ過去ニ優ル一層顯著ナル功績ヲ歷史上ニ錄セラレンコトハ內外人ノ等シク之ヲ信ジ之ヲ期待スル所ナリ

謹ンデ祝辭ヲ述ベ併セテ貴大學ノ隆昌ト成功トヲ祈ル

大正五年七月十九日

大日本帝國東京ニ於テ

東京帝國大學總長男爵菊池大麓

THE IMPERIAL UNIVERSITY OF TOKYO

(For translation, see page 126.)

MEIJI GAKUIN

Tokyo, August 28th, 1916.

The Reverend William H. S. Demarest, D.D., LL.D.

My dear Dr. Demarest:

By appointment of the Board of Trustees of Meiji Gakuin, I have the honor of presenting its cordial salutations and congratulations on the one hundred and fiftieth anniversary of the founding of Rutgers College.

What America and the Churches of Christ in America owe to Rutgers College for its long and many services can be better recounted by others; but the Board of Trustees of Meiji Gakuin may properly claim the privilege of expressing its appreciation of the services rendered by Rutgers to Japan, to the Church of Christ in Japan, and to Meiji Gakuin.

Dr. David Murray and Dr. G. F. Verbeck will always be remembered for the part they had in introducing into New Japan the education of the West; and among the alumni of Rutgers may be counted a number of Japanese leaders in education. On the roll of the Japan Mission of the Reformed Church are written the names of Dr. James H. Ballagh and other alumni who have had places of honor in the founding and establishment of the Church of Christ in Japan; and in the cemetery of the old temple near by rests the body of Dr. M. N. Wyckoff, whose name is inseparable from the history of Meiji Gakuin.

This letter will be presented in person by the Rev. E. S. Booth, who has also been commissioned to represent the Board of Trustees on the occasion of the anniversary of the founding of the College.

Sincerely yours,

KAJINOSUKE IBUKA,

President of Meiji Gakuin.

THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE TO THE PRESIDENT AND TRUSTEES OF RUTGERS COLLEGE

GREETING:

HARVARD UNIVERSITY sends its congratulations to Rutgers College upon the Celebration of the One Hundred and Fiftieth Anniversary of the Founding of the College on Friday, Saturday and Sunday, October thirteenth to fifteenth, nineteen hundred and sixteen.

GLADLY availing themselves of the invitation to be represented at the ceremonies, the President and Fellows of Harvard College have appointed Francis Joseph Swayze, A.M., LL.D., Justice of the Supreme Court of New Jersey, as their official delegate and have charged him to convey their felicitations.

GIVEN at Cambridge on the tenth day of April, in the year of Our Lord the nineteen hundred and sixteenth, and of Harvard University the two hundred and eightieth.

A Lawrence Lowell

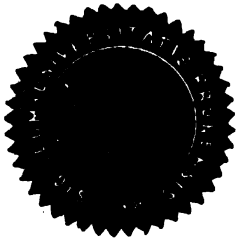
President.

To the Trustees and Faculty of Rutgers College

Greeting:

The Corporation and Faculty of Brown University send to Rutgers College cordial felicitation on the attainment of one hundred and fifty years of public service. We have so recently celebrated our own sesquicentennial that we fully realize how courage to face the future results from a survey of the past. Your institution and ours both were born of deep religious faith; both were named in honor of generous benefactors; both have added to the classical curriculum departments of applied science; both have given to church and state leaders of high renown.

We salute you, our honored colleagues, with gratitude and faith; and we send to your festival William Herbert Perry Faunce, President, and John Edward Hill, Professor of Civil Engineering, a graduate of Rutgers College, as bearers of our greeting.



William H. P. Faunce
President

The Faculty of Andover Theological Seminary extend to their colleagues, the

Faculty of Rutgers College,

hearty congratulations upon the completion of one hundred and fifty years of honorable history in promoting the cause of sound learning in America.

Albert Parker Fitch

President.

Cambridge, Massachusetts,
October 9, 1916.

Præsidi
Doctoribus, Alumnis, Collegii
Rutgersensis
Rector et Senatus Academicus
Universitatis Sancti Ludovici
S.P.D.

Etsi omnibus quibuscum iisdem rebus o-
peram navgat jucundum est, sibi invicem occa-
sione data felicia exoptare, majore tamen ita af-
ficiuntur gaudio, in qua, ut homines altiora sapi-
ant et meliora, semper conantur. Grato
igitur animo nuntium accepimus vos ad sol-
emnia vestra esse invitatos. Quod benevol-
entiae pignus ut digne rependamus, omnia
vobis bona, fausta, felicia precemur; et vir-
um clarissimum qui haec vobis impertire-
tur libenter delegavimus. Valete.

Datum Sancti Ludovici,
pridie Nonas Octobres, A.D. 1916.

Bernardus J. Otting,
Rector.

Q.B.F.F.Q.S.

CURATORES PROFESSORESQUE COLLEGII TRINITATIS SANCTISSIMAE CURATORIBUS PROFESSORIBUSQUE COLLEGII RUTGERSENSIS S.D.P.

VOBIS ANNIS IAM CENTUM ET QUINQUAGINTI COLLEGIO VESTRO PERACTIS HOC FESTO AC FAUSTO TEMPORE GRATULAMUR.

INSTITUTUM VESTRUM CIVITATI, REI PUBLICAE, ECCLESIAE, ET BENEFICIA PERMULTA CONTULIT ET VIROS PRAECLAROS PRAEBUIT.

PRAETERITIS GAUDEMUS, PRAESENTIBUS LAETAMUR, FUTURIS SPE BONA PROSPICIMUS. QUARE VIRI HONORANDI, VOS SALVERE ITERUM ITERUMQUE IUBEMUS.

To Rutgers College on the occasion of the one hundred and fiftieth anniversary of its foundation, Cornell University sends greetings, with congratulations upon the completion of so long a period of honorable and effective service in the advancement of humane learning and of pure and applied science, and with best wishes for the continuance and increase of prosperity and usefulness.

To convey these felicitations and join in the anniversary celebration, the Trustees and Faculty of the University have appointed President Jacob Gould Schurman and Professor Yane Cooper, an alumnus of Rutgers College.

J. G. Schurman
President.

W. A. Hammond
Secretary of the Faculty.

October 1916

University of Michigan
Ann Arbor

President's Office October 10, 1916.

The Regents, President, and Faculties of the University of Michigan beg through their representative, Doctor Duane Reed Stuart, Professor of Classics in Princeton University and a graduate of the University of Michigan in the class of 1896, to return their thanks for the invitation to the celebration of the one hundred and fiftieth anniversary of the founding of Rutgers and to extend sincere congratulations and good wishes. They rejoice with you in the very honorable record of the College. It has been a noteworthy one. And they congratulate you also on the prospect of greater prosperity and a larger field of usefulness in the future.

Harry B. Hutchins
President, University of
Michigan.

To the President and
Trustees of Rutgers
College.

The Directors, President and Faculty of the University of Cincinnati are honored by the invitation extended to them to attend the One Hundred and Fiftieth Anniversary of the Founding of

RUTGERS COLLEGE

They felicitate Rutgers College on its fine career of intellectual and humanistic activity during the century and a half just past, and foretell increased usefulness and more splendid results for the time to come.



The Ohio State University

Columbus, Ohio

To Rutgers College

New Brunswick, New Jersey

Greeting:

The Trustees and Faculty of The Ohio State University unite in Cordial Greetings to the Trustees and Faculty of Rutgers College upon the occasion celebrating one hundred fifty years of service in Higher Education. ✣ ✣ ✣ ✣

It gives them keen satisfaction to contemplate the achievements of these years. They join in admiration of the heroic spirit shown by the founders whose courage and sacrifices supplemented by the services of learned men in later years have brought Rutgers College into a position of high esteem among the educators of the country. ✣ ✣

The Ohio State University joins with other institutions of learning in the congratulations of the hour and in the hope that the future may preserve the best traditions of Rutgers and that by the promotion of knowledge, wisdom, and culture the College may continue its honorable service to the cause of Education. ✣ ✣ ✣



The University has commissioned Edward Orton Jr., Research Professor of Ceramic Engineering, to present these greetings.

William Oxley Thompson

President

The Ohio State University
October thirteenth nineteen sixteen.

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER
Office of the President

To the Board of Trustees of Rutgers College,
New Brunswick, New Jersey:

The University of Chicago extends cordial greetings on occasion of the celebration of the one hundred and fiftieth anniversary of the founding of Rutgers College, with best wishes for the decades and the centuries yet to come in that honored institution. The delegate of the University of Chicago to present these greetings will be Professor James Westfall Thompson, Ph.D., of the Department of History, an alumnus of Rutgers.

Chicago, October tenth
Nineteen hundred sixteen

Harry Pratt Judson,
President



CARNEGIE INSTITUTION OF WASHINGTON
WASHINGTON, D.C.

THE TRUSTEES AND THE INVESTIGATORS
of the
CARNEGIE INSTITUTION OF WASHINGTON
Extend Greetings and Congratulations
to
RUTGERS COLLEGE
On the Occasion of the Celebration of the
One Hundred and Fiftieth Anniversary of its Foundation

With Sentiments of highest Esteem we of the younger Institution for the Promotion of Research and Discovery salute in Admiration our Colleagues of the older Organization for the Advancement of Learning and wish for it a long-continued career of Prosperity and Achievement.

Robert S. Woodward
President.

The Chancellor, Trustees and Faculty
OF
The University of Pittsburgh

extend to Rutgers College on the occasion of its One hundred and fiftieth Anniversary, congratulations and good wishes. The One hundred and fifty years of fruitful service which Rutgers College has rendered to State and Church, and the high position which the College holds among the Colleges of the land, make these sesquicentennial exercises peculiarly appropriate and furnish to sister institutions opportunity to extend felicitations upon past achievements and expressions of goodwill and confident expectations that still-larger achievement shall lie in the future. The University of Pittsburgh will rejoice in the realization of the largest hopes the trustees and faculty of Rutgers may entertain for the College in the years to come.

Pittsburgh, Pennsylvania,
October tenth
Nineteen hundred sixteen.

THE CARNEGIE FOUNDATION
FOR THE ADVANCEMENT OF TEACHING
576 Fifth Avenue
New York

Office of the
President

October 13, 1916.

My dear President Demarest:

I beg to express for the Trustees of the Carnegie Foundation the heartiest congratulations to Rutgers College upon its history and the earnest good wishes for its continued prosperity and usefulness. As American colleges are reckoned, Rutgers is an old college. It has traditions going back further than most colleges; great men have gone out from its doors. That the next century and a half may open to it a still wider field of usefulness is our hearty wish.

Sincerely yours,

HENRY S. PRITCHETT.

President William H. S. Demarest
Rutgers College
New Brunswick, New Jersey

First Reformed Church
Hackensack, N. J.

October 16th, 1916.

At a meeting of the Consistory of the First Reformed Church of Hackensack, N. J., held May the third the following minute was made of which this is a true copy.

"Resolved hereby to send the congratulations of the Consistory of the First Reformed Church of Hackensack at the evidence of prosperity attending every department of Rutgers College at this rounding out of one hundred and fifty years of its establishment and that we thank the President, Faculty, and Trustees by this minute for their invitation to be represented at the Celebration Ceremonies in October next, and that the Rev. Albert von Schlieder, A.M., B.D., be the official delegate whose credentials are herewith enclosed."

Albert von Schlieder, President.
Chas. Mackay, Clerk.

FIRST REFORMED CHURCH
New Brunswick, N. J.

To the
President and Trustees of Rutgers College,
New Brunswick, N. J.

The Consistory of the First Reformed Church of New Brunswick, N. J., hereby extend their greetings and felicitations to you upon the one hundred and fiftieth anniversary of the College and the manner in which the sesquicentennial has been so fittingly observed.

Our congregation has had more than ordinary interest in the celebration, in which the citizens of New Brunswick have so happily united. The closest relations have existed between the College and our church for all these years. The founding of the College brought great joy to our church. The Rev. Johannes Leydt, its second minister, was one of the prime movers in the establishment of Queen's, now Rutgers College. He was one of the signers of the petition to Governor Franklin for the charter, and was appointed a trustee.

The first President of the College was the Rev. Jacob Rutsen Hardenbergh, D.D., who was also the third minister of our church. His successor in the pastorate, the Rev. Ira Condict, D.D., was Vice-President of the College and Professor of Moral Philosophy. In 1794 he became the President pro tempore. The College and city are largely indebted to his efforts for the noble Queen's Building, in which we all take such worthy pride. After securing the lot upon which it stands, he drew up the subscription paper to secure funds for its erection, and had the joy of seeing the building completed several years after the foundation had been laid in 1809.

JASPER S. HOGAN, President of Consistory.
WILLIAM J. WAGNER, Clerk.

THE FIRST PRESBYTERIAN CHURCH
New Brunswick, N. J.

To Rutgers College,
GREETING:

Whereas Rutgers College is entering upon the celebration of its one hundred and fiftieth anniversary, and

Whereas this Church has watched its beginnings, marked its growth, and shared its advantages and privileges in all these years,

Resolved: That We, the Officers and Members of the First Presbyterian Church of New Brunswick, New Jersey, record our gratitude to the God of all Wisdom and Truth for the founding of this School of Learning in this Community;

Resolved: That we congratulate its President, Faculty, and Trustees on its increasing numbers, its broader course, and its widening influence;

Resolved: That we join in hearty praise and thanksgiving with those who celebrate its past growth, and present prosperity;

Resolved: That we unite in prayer for future enlargement and usefulness—that It may ever be a seat of learning, a center of life, and a source of leadership.

Resolved: That these Resolutions be sent to the President of Rutgers College and that a copy be entered upon the minutes of this Church.

Unanimously adopted by Session,
October 10th, 1916.

WM. W. KNOX, Pastor.
D. C. ENGLISH, Clerk.

HILLSBOROUGH REFORMED CHURCH
Millstone, N. J.

October 26th., 1916.

To the President and Trustees of Rutgers College:

At a meeting of the Consistory of the Hillsborough Reformed Church, held Oct. 26th. 1916, at Millstone, N. J., it was regularly voted that the hearty congratulations of the Consistory and Congregation of the Hillsborough Reformed Church be extended to Rutgers College upon her recent attainment to her one hundred and fiftieth anniversary.

This action is particularly pleasing to the Consistory and Congregation of the Church of Hillsborough, not only because she too has just celebrated her one hundred and fiftieth anniversary, but especially because, in the present growth and success of Rutgers College, she sees the fruits of contributions not merely of money but of noted men as well. Today, therefore, she rejoices, along with the rest of the Church organizations which have labored and prayed for the attainments of this present day.

The Hillsborough Church accordingly congratulates the President and Trustees of Rutgers College upon the noble work accomplished, the successful anniversary exercises recently held, and the promise of great future usefulness.

Rev.[d] ANDREW HANSEN,
President of Consistory.

Shadow Lawn
September 27, 1916.

My dear President Demarest:

I am unaffectedly sorry but it will be literally impossible for me to attend the Rutgers celebration. I have been obliged to make engagements that cover the dates and there is no honorable way by which I could evade them, as there was no honorable way in which I could escape from making them. I shall think of the College with a great deal of interest at the time, and wish that I could be present in person.

Cordially and sincerely yours,
Woodrow Wilson.

President W. H. S. Demarest
Rutgers College
New Brunswick, New Jersey.

BRITISH EMBASSY
Washington

September 11, 1916.

Dear Mr. President:

I hope I may assure you that the King takes a lively interest in your celebration and under other circumstances I am sure that His Majesty would instruct me to be present. Unfortunately in war time all other considerations must be subordinate to the main one and we are debarred from taking any official part in celebrations of this nature, however important and tempting.

I should much like to send a representative to attend at Rutgers College and if it is in any way possible I should be very glad to do so; but I cannot be sure that anyone can be spared. I will inform you in time, if this is the case.

Yours sincerely,

CECIL SPRING-RICE.

Garden City, N. Y.
September 8, 1916.

Dear President Demarest:

I am exceedingly sorry to be obliged to return to London on September 30th, when I shall really have overstaid my leave. The work of the Embassy in London is now so large and exacting that I ought not to be longer absent. This public duty I must put even before so compelling a reason for a fortnight's longer absence as this.

I beg that you will assure the Trustees, and take my assurance also for yourself, of my humble and hearty appreciation and my sincere regret. I wish to add, too, my congratulations to you and them and the College on this approaching historic occasion, and to express my good wishes for its continuous development and noble service to American youth.

I am, dear President Demarest,
most appreciatively yours,
WALTER H. PAGE.

LEGATION OF THE UNITED STATES OF AMERICA
The Hague, Netherlands

August 11, 1916.

My dear Dr. Demarest:

Returning from a brief vacation I find here your letter of July 11th. I have at once written to the Rector of the University of Utrecht, communicating your suggestion to him; and I shall be prompt in forwarding to you his reply and anything that he may send with it.

I am very sorry that it will not be within my power to be present at the one hundred and fiftieth anniversary of Rutgers. My grandfather, as you may know, was born at New Brunswick, and lived there for some time. He was warmly interested in Rutgers, and offered me a house in New Brunswick if I would go there to college. But my father's influence was all for Princeton, and of course that was decisive.

Hoping that all goes well with you, and wishing you a glorious anniversary, I remain,

Faithfully yours,
HENRY VAN DYKE.

W. H. S. Demarest, D.D., LL.D.
President of Rutgers College
New Brunswick, New Jersey.

NAMES OF DELEGATES

FOREIGN UNIVERSITIES

OXFORD UNIVERSITY
*Reverend Francis Brown, Honorary Graduate

CAMBRIDGE UNIVERSITY
Professor Louis Vessot King (of McGill University), Graduate

UNIVERSITY OF NEW BRUNSWICK
Professor Robert M. Raymond (of Columbia University), Graduate

IMPERIAL UNIVERSITY OF TOKYO
Professor Chuzaburo Shiba

MCMASTER UNIVERSITY
Reverend Charles Aubrey Eaton, Graduate

MEIJI GAKUIN
Reverend Eugene S. Booth, Trustee

COLLEGES AND UNIVERSITIES IN THE UNITED STATES

HARVARD UNIVERSITY
Honorable Francis Joseph Swayze, Graduate

COLLEGE OF WILLIAM AND MARY
President Lyon Gardiner Tyler

ST. JOHN'S COLLEGE
President Thomas Fell

YALE UNIVERSITY
Professor Richard Swann Lull

UNIVERSITY OF PENNSYLVANIA
Provost Edgar Fahs Smith

PRINCETON UNIVERSITY
President John Grier Hibben
Dean William Francis Magie

WASHINGTON AND LEE UNIVERSITY
President Henry Louis Smith

COLUMBIA UNIVERSITY
President Nicholas Murray Butler
Provost William Henry Carpenter
Dean Frederick Paul Keppel
Professor John Livingston Rutgers Morgan

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*Not present.

BROWN UNIVERSITY
President William Herbert Perry Faunce
Professor John Edward Hill

DARTMOUTH COLLEGE
President Ernest Martin Hopkins
Professor John Wesley Young

HAMPDEN-SIDNEY COLLEGE
*President Henry Tucker Graham

GEORGETOWN UNIVERSITY
President Alphonsus John Donlon

DICKINSON COLLEGE
President James Henry Morgan
Reverend Henry M. Lawrence, Graduate

UNIVERSITY OF MARYLAND
Provost Thomas Fell
Philemon H. Tuck, Esquire, Graduate

UNIVERSITY OF THE STATE OF NEW YORK
President John Huston Finley
Honorable Charles Beatty Alexander
Director Arthur D. Dean

UNIVERSITY OF PITTSBURGH
Chancellor Samuel Black McCormick

FRANKLIN AND MARSHALL COLLEGE
President Henry Harbaugh Apple

WASHINGTON AND JEFFERSON COLLEGE
President Frederick William Hinitt

UNIVERSITY OF NORTH CAROLINA
*President Edward Kidder Graham

UNIVERSITY OF VERMONT
*President Guy Potter Benton

WILLIAMS COLLEGE
Professor George Moritz Wahl

UNION COLLEGE
President Charles Alexander Richmond

TRANSYLVANIA UNIVERSITY
Honorable Joab H. Banton, Curator

MIDDLEBURY COLLEGE
Honorable A. Barton Hepburn, Trustee

UNITED STATES MILITARY ACADEMY
Colonel William B. Gordon

UNIVERSITY OF SOUTH CAROLINA
*President William Spenser Currell

HAMILTON COLLEGE
Dean Arthur Percy Saunders

COLBY COLLEGE
Honorable Harrington Putnam, Honorary Graduate

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* Not present.

AMHERST COLLEGE
President Alexander Meiklejohn
Professor William Pingry Bigelow

ST. LOUIS UNIVERSITY
Reverend Paul L. Blakely

UNIVERSITY OF VIRGINIA
*President Edwin Anderson Alderman

COLGATE UNIVERSITY
Vice-President Melbourne S. Read

HOBART COLLEGE
*President Lyman Pierson Powell

TRINITY COLLEGE
*President Flavel Sweeten Luther
Professor Arthur Adams

RENSSELAER POLYTECHNIC INSTITUTE
*President Palmer Chamberlaine Ricketts

KENYON COLLEGE
Professor Reginald Bryant Allen

WESTERN RESERVE UNIVERSITY
President Charles Franklin Thwing

UNIVERSITY OF ALABAMA
President George Hutcheson Denny

HAVERFORD COLLEGE
President Isaac Sharpless

NEW YORK UNIVERSITY
Acting Dean Marshall S. Brown
Dean Frank H. Sommer

WESLEYAN UNIVERSITY
Librarian William John James

LAFAYETTE COLLEGE
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Reverend Albert von Schlieder

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Reverend Edgar Tilton, Jr.

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Honorable Clarence E. Case

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William A. De Hart, Esquire

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Reverend Jasper S. Hogan
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READINGTON REFORMED CHURCH
Reverend Benjamin V. D. Wyckoff

HILLSBOROUGH REFORMED CHURCH OF MILLSTONE
Reverend Andrew Hansen

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Reverend John A. Dykstra

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Charles Lounsbury, Elder

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* Not present.

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John J. Morrison
Commissioners

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Reverend J. Mercer Hunt, St. James Methodist Episcopal Church
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Reverend Ferdinand S. Schenck, D.D.
Reverend John Howard Raven, D.D.
Reverend Edward P. Johnson, D.D.
Reverend J. Frederic Berg, D.D.
Reverend John H. Gillespie, D.D.

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Austin Scott, LL.D.

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1852
Ezra F. Mundy
1853
John Bogart
Henry G. Cooke
1857
Benjamin C. Sears
1858
Daniel Van Winkle
1859
William H. Vredenburgh
1860
John W. Beardslee
Josiah J. Brown
Josiah C. Pumpelly
1862
Charles T. Cowenhoven
Nathaniel H. Van Arsdale
William H. Vroom
1863
John V. D. Pumyea
1864
Nicholas I. M. Bogert
William H. Leupp
1865
John K. Allen
Henry J. Grant
Francis C. Van Dyck
Albert A. Zabriskie
1866
Paul Cook
James Neilson
William Reiley
1867
John B. Church
William H. Van Doren
1868
Frederick Frelinghuysen
1869
Holmes V. M. Dennis
J. Ridgeway Fell
William E. Griffis
John Hart
George W. Labaw
M. Bedell Vail
1870
Frederick A. Canfield
Luther L. Kellogg
Richard A. Pearse
Levi M. Strong
Douwe D. Williamson
1871
John L. Connett
Ezra Doane De Lamater
Haley Fiske
James E. Graham
Andrew Hageman
George E. Pace
1872
James S. N. Demarest
Charles A. Dunham
John W. Herbert
George H. Large
William J. Leggett
John A. Van Neste
Richard L. Williams
1873
William A. Chapman
Charles P. Dorrance
James K. Dunscomb
Bloomfield Littell
Abram I. Martine
William P. Stephens
Ira Van Allen
Jacob O. Van Fleet
Elbridge Vansyckel, Jr.
1874
Joseph R. Duryee
Howard N. Fuller
Perry J. Fuller
William F. Gaston
Garrett S. Jones
John H. Kelly

Theodore D. Mills
Charles A. Runk
Louis H. Schenck
Alan H. Strong

1875

Howard V. Buttler
Howard Gillespy
Robert A. Meeker
Philetus T. Pockman
J. Preston Searle
Arthur L. Titsworth
William P. Watson
Benjamin V. D. Wyckoff

1876

Eugene S. Booth
Charles Bradley
Willard W. Cutler
Cornelius P. Ditmars
Charles A. Limeburner
John E. Lyall
William W. Schomp
William R. Taylor
Foster M. Voorhees

1877

Leonor F. Loree
William J. Nelson
Abram V. C. Nevius
Ellis F. Potter
Henry P. Schneeweiss
William M. Stillman
George McC. Taylor
Alfred A. Titsworth
Robert F. S. Wark

1878

Louis Bevier
Frederick J. Collier
John E. Elmendorf
John Vander Poel

1879

John E. Ackerman
Robert A. Cook
Clarence S. Davison
Isaac W. Gowen
Peter K. Hageman
Jason S. Hoffman
Franklin Marsh
Seaman Miller
Asher Murray
Alfred B. Nelson
George V. Vander Veer

1880

Charles S. Aitkin
William A. Dumont
T. Ely Schanck
William D. Schoonmaker
Bevier H. B. Sleght
John L. Suydam
Joseph A. Van Mater
Charles S. Van Nuis
Frederick Weigel

1881

James H. Aitkin
Jesse W. Brooks
John Bruyere
Gardner H. Cain
Marion T. Conklin
Thomas H. Grant
Wilmer MacNair
William Schmitz
George H. Stephens
Augustus F. Todd, Jr.
James S. Wight
Washington Wilson
Garret Wyckoff

1882

John B. Alden
Theodore A. Beekman
Philip H. Bevier
William I. Chamberlain
Charles L. Edgar
John H. Gillespie
George H. Johnson
Solomon Le Fevre
James P. Philip
Coleman Randolph
Charles H. Rogers
Daniel W. Skellenger
Rynier J. Wortendyke

1883

Henry W. Beebe

George B. Bell
Moses G. Bierman
Frederick W. Cutler
William H. S. Demarest
Frederick P. Hill
George E. Jenkins
George M. Lilburn
William C. Miller
John L. Schenck
Alfred F. Skinner
Theodore Strong
Duncan D. Sutphen
H. Judd Ward

1884

Peter S. Beekman
William P. Bruce
Henry E. Cobb
Henry H. Gifford
John E. Hill
Benjamin Lippincott
J. William McKelvey
Charles E. Pattison
John A. Thomson
J. Alfred Van Nest
Henry R. L. Worrall

1885

Asher Atkinson
Morris N. Bemus
Louis F. Bishop
William H. Boocock
Charles Deshler
W. Edwin Florance
Walter D. Gregory
Edwin K. Losee
Louis F. Ruf
Frank Van Brakle
Charles Van Winkle

1886

George V. N. Baldwin, Jr.
Charles S. Cathcart
Lewis B. Chamberlain
Elmore DeWitt
John DeWitt
Clarence M. DuBois
John M. Farley
Charles B. Ludlow
Herbert L. Mattice
Frank O. Nelson
John H. Porter
DeWitt V. D. Reiley
Peter Stillwell
Samuel D. Stryker, Jr.
George E. Talmage
George A. Viehmann
William H. Waldron
W. Spader Willis

1887

Walter W. Batchelder
William S. Bishop
Warren J. Brodie
Frank A. Pattison
Frank J. Sagendorph
Harold Tait
Asa Wynkoop

1888

William J. Lansley
Frank L. Mayham
Frederick W. Parker
Robert E. Parsons
Sherman G. Pitt
George A. Quakenbush
Oscar M. Voorhees
Ferdinand S. Wilson

1889

Arthur J. Collier
Richard T. Greene
Isaac M. Holly
Harvey S. Losee
George Morris
John O. Polak
Sam C. Schenck
Charles J. Scudder
Frank H. Skinner
George J. Steinmetz
Thorfin Tait
Elias W. Thompson

1890

Charles Divine
Allen P. Ford
George W. Glasier
Irving Hoagland
William C. Hubbard

Arthur F. Mabon
Warren A. Mayou
John A. Potter
S. Ward Righter
Warren R. Schenck
Henry J. Scudder
Arthur Spaulding
Isaac Sperling
Louis W. Stotesbury
Elias B. Van Arsdale
John S. Van Orden
Alexander Van Wagoner

1891

John C. Aydelott
Philander Betts, 3rd
Joseph C. Castner
Paull J. Challen
Alfred Duncombe
Jasper S. Hogan
Charles W. Hulst
Henry Lockwood
William F. Mets
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Cornelius D. Vreeland
Gillett Wynkoop

1892

Winfred R. Ackert
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Philip M. Brett
Henry R. Bristol
George C. Bullock
Garrett M. Conover
Charles E. Corwin
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J. Livingston R. Morgan
William C. Sherwood
James B. Thomas
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Frank Voorhees
G. Scott Voorhees

1893

Reginald B. Allen
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Abram Duryee
Philip B. Hasbrouck
Joseph A. Headley
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William J. McKnight
Frank Malven
Isaac Messler
Frank W. Remsen
Francis B. Sanford
Vreeland Tompkins
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George M. Van Duzer
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1895

Eugene Bogert
A. Schuyler Clark
Charles E. Conover
George R. Deshler
Amos H. Flake

Irwin W. Howell
Eugene L. Hurley
Dwight C. Lefferts
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J. Provost Stout
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Herman C. Weber
John Wills
Howard S. Wilson

1896

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Lane Cooper
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Alfred Drury
John L. Duryee
Christopher A. Hibler
Thomas H. Letson
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Frank L. Manning
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Livingston P. Moore
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Irving L. Reed
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Garret Van Cleve
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J. Neilson Carpender
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Hugh Haddow, Jr.
Seymour D. Ludlum
Henry Marelli
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Andrew J. Meyer
William J. Morrison, Jr.
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Louis P. Peeke
Andrew J. Walter

1898

Charles F. Benjamin, Jr.
John Black
Willard P. Clark
James Collins
Edward Dawson
Floyd Decker
Francis K. W. Drury
John B. Guthrie
George Harrington
William E. Kelly
Jacob G. Lipman
W. Allen Messler
Edward G. W. Meury
Albert R. Riggs
Lyman M. Smith
J. Jervis Vail
Elliott E. Van Cleef
George T. Vaules
Havelock Walser
Jacob Wyckoff

1899

Henry W. Banta
Hamlet P. Collins
Robert W. Courtney
Samuel M. Cuddeback
Theodore C. Fischer
Clarence Garretson
William A. Growney
William R. Hart
Harry L. Marker
John W. Mettler
Richard Morris
Albion E. Preble
Louis J. Quad
Lawrence P. Runyon
Augustus H. Shearer

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Frederick G. von Gehren
David C. Weidner

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Clarence E. Case
Harold T. Edgar
A. Boylan Fitz Gerald
J. Bayard Kirkpatrick
William M. McClain
Ellis B. McLaury
Ralph B. Parsons
De Witt Rapalje
Ernest H. Rapalje
Chilion R. Roselle
Waldo A. Titsworth
Winant Van Winkle
Graham C. Woodruff

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D. Frederick Burnett
Walter F. Burrows
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George W. Gulick
Frederick M. Hart
Edward F. Johnson
William P. Patterson
J. Paulding Read
Benjamin F. White

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Arthur Adams
Harry U. Badeau
Hobart L. Benedict
G. Harold Buttler
Frederick W. Conger
Dorman T. Connet
Morris M. Davidson
Spencer C. Devan
Edgar L. Dickerson
W. TenEyck Elmendorf
Orville E. Fisher
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Harold S. Riggins
Frank W. Russum
Andrew J. Steelman, Jr.
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Frederic W. Smith
Ralph O. Smith
Charles M. Titsworth
Nicholas N. Williamson

1903

Daniel H. Applegate, Jr.
Chester T. Brown
Frederic S. Bush
George W. Conover
D. Raymond Edgar
Eugene W. Erler
William A. Fisher
Burton J. Hotaling
Howard F. Kirk
William F. Little
Robert H. Neilson
Earle J. Owen
Austin W. Scott
Frank E. Spring
Paul J. Strassburger
Percy L. Van Nuis
Otto R. Voelker

1904

Charles R. Blunt
Nathan Campbell
Emil E. Fischer
Frederick W. Gaston
A. Ellet Hitchner
Harry J. Howell
Charles B. Lipman
J. Clarence Miller
Ridgway F. Moon
Herbert W. Moore
Herman A. Plusch
Warner I. Risley
Thomas E. Van Winkle

1905

Bayard C. Applegate
Guy H. Bergen
Simon Blocker
J. Howard Brinckerhoff
Elliott C. Burrows

Henry B. Carpender
Charles W. Chappel
George H. Cook
Charles A. Morris
Dale E. Roberts
Arthur V. Schenck
Albert B. Smith
Albert L. Stillman
Daniel G. Verwey
Charles P. Wilber
John H. Wyckoff

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G. Gouverneur Ashwell
T. Harvey Bruce
David A. Decker
Howard S. Gay
Harold R. Green
Arthur V. Gregory
David Jenkins
Maurice I. L. Kain
Frank O. Mittag, Jr.
Nelson S. Moore
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Norbury C. Murray
Harry W. Noble
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Oliver J. Schoonmaker
George O. Smalley
William H. Woodruff

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Ralph L. Beach
John C. Bergen
Charles N. Doolittle
William R. Hughes
Albert R. Johnson
Clifford D. Mayhew
Walter E. Nelson
Alex W. Quackenboss
Harvey C. Robins
Frederick W. Scott
Harry J. Stockum
I. Victor Stone
Ralph D. Van Duzer
Russell E. Watson
Raymond P. Wilson
Williamson S. Woodruff

1908

C. Drysdale Black
Harry F. Brewer
Stockton Cranmer
Charles Elliot
Harry S. Feller
Douglas J. Fisher
Alvin B. Fox
Max J. Hemmer, Jr.
Harris A. Jamison
Robert A. Lufburrow
Irving L. Owen
Richard C. Rice
William P. Seddon
Harold R. Segoine
Martin S. Steelman
Frank H. Stobaeus
Arthur C. Swift

1909

Marcus C. T. Andreae
James W. Babcock
Raymond L. Baldwin
Frederick L. Bascom
George S. Bolsterle
Charles E. Corbin
Howard K. Dilts
George W. Hart
John W. Janvier
Luther H. Martin
Frank A. Morrison
Robert Nutt
Frederick F. Read
Ralph F. Ritter
Walter H. Rugen
Edward R. Schneider
James B. Scott
Walter C. Sedam
Luman J. Shafer
Zacharya H. Srager
Samuel R. Taverner
Herman Vanderwart
W. Lloyd Van Keuren
Rush B. Van Sickle
Samuel B. Vrooman, Jr.

William H. Wallace
Raymond B. Walling

1910

William G. Atwood
Charles W. Butler
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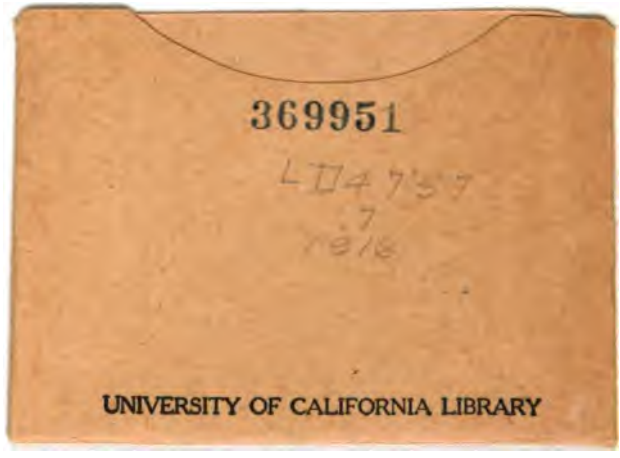
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